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**Saiva Siddhānta with special
reference to Sivaprakāsam**

Dr. S. GANGADARAN

Department of Saiva Siddhanta Philosophy
Madurai Kamaraj University

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SCHEME OF TRANSLITERATION

VOWELS

அ	—	a
ஆ	—	ā
இ	—	i
ஈ	—	ī
உ	—	u
ஊ	—	ū
எ	—	e
ஏ	—	ē
ஐ	—	ai
ஒ	—	o
ஔ	—	ō
ஔ	—	au

CONSONANTS

Surds :

க் — k

ச் — c

ட் — t, ṭ

த் — t, ṭ

ப் — p, b

ற் — r

Nasals :

ங் — ṅ

ஞ் — ñ

ண் — ṇ

ந் — n

ம் — m

ன் — n

Medials :

ய் — y

ர் — r

ல் — l

வ் — v

ழ் — ḷ

ள் — ḷ

To My Teacher

Dr. Devasenapathi



This book is dedicated to **Dr. Devasenapathi**, one of the greatest living Saiva Siddhāntin. He was formerly the Director of the Dr. Radhakrishnan Institute for advanced Study in Philosophy. His books 'Saiva siddhānta as expounded in Sivajñāna Siddhiyār and its six Commentaries' and 'Of human bondage and divine grace' are some of the important works on Saivasiddhānta. He is the grandson of Thiru. V. T. Subramania-Pillai, who first published the Tiruppugaḷ.

PREFACE

The present publication "Saiva Siddhānta with special reference to Sivaprakāśam" was the result of my investigations carried on by me under the guidance of Dr. V. A. Devasenapathi in the centre for advanced study in Philosophy University of Madras during the years April 1968-June 1972.

The Sivajñāna Bodham written by Meykaṇḍar is the basic work, but is very short. *The Sivajñāna Siddhiyār*, verse commentary on *The Sivajñāna Bodham* is a rather lengthy work. *The Sivaprakāśam* written by Umapathi Sivam is neither too short nor too long as it consists of only 100 verses. I want to bring out in this thesis three important points. Firstly, Umapathi Sivam has defined the nature of God clearly in eight verses. Secondly, Umapathi Sivam explains the nature of soul elaborately in eighty two verses. Thirdly, Umapathi's skill in explaining things in a few verses or in many verses can be clearly seen from this. Umapathi's effort to connect the Meykaṇḍa Śāstras with the teaching of the Vedas forms the original contribution of Umapathi Sivam and he explains the concept of advaita with this background in view. I have tried to bring out in simple English these factors clearly in my thesis.

It is a pleasure to express my sense of gratitude to one and all who have helped me in this task. I cannot adequately thank my esteemed Professor Dr. V.A. Devasenapathi for his guidance at every stage of my endeavour. Whenever I felt any difficulty, he helped me with his suggestions. I remember with gratitude the late Prof. T.M.P. Mahadevan, Director of the centre and Dr. R. Balasubramaniam, Reader at the centre (presently chairman, Indian Council for Philosophical Research at Delhi) for their concern and encouragement.

His Holiness, the 23rd Guru Maha Sannidanam Seer Vaḷar Seer Sivaprakasa Pandāra Sannidi took special interest in me and in this work. He has been propogating Saivism through correspondence course in Tamilnadu and this gracious help is being appreciated by all people. His Holiness helped me financially to publish this work and I am obliged to His Holiness. Meyjāṇa Vaḷḷal Thiru. K. Vaidyanathan, Director of the Tiruvāvaduturai Ādhinām contact classes is carrying out the wishes of His Holiness in an effective manner and is giving able and valuable instructions to all teachers teaching the Tiruvavaduturai Ādhinām contact classes and I am grateful to Mr. K. Vaidyanathan and Mr. Sundaresan, P.A. to His Holiness for their concern and timely help. I am thankful to the Tirumalai Tirupati Devasthanam for their generous financial aid in bringinig out this work. I am grateful to Dr. Thomas Thangaraj, Professor of world Christianity at Emory University who initiated me in the inter faith dialogue which helps me to understand the insights of Saiva Siddhanta.

Dr. C. E. Suriyamoorthy, Prof. & Head, of Solar Energy Science, M. K. University and his wife, my colligues Mrs. Dr. S. R. Gomathi come from reputed Saivite background and I am grateful to them for their counsel and advice. I thank my colligues Dr. Siddhalingiah and Dr. Anandaraj for their help. I am grateful to Rev. Robinson Levi, People Education Trust, Madurai and the rain-bow press for helping me in bringing out this publication. I thank my wife Mrs. D. Thilakavathi, M.A.B.T. and son G. Azhagan for their encouragement and support when I am engaged in publishing this work. I am obliged to His Holiness Thavatiru Kunrakkudi Adigalar for including me in His band of devotees and inspiring me. Finally I pay my obeisance to Goddess Angayarkanni and Lord Sundarar for guiding me in the path of Saiva Siddhanta.

S. GANGADARAN

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Abbreviations

BS	—	Brahma Sūtras
PA	—	Pauṣkara - Āgama
PB	—	Pauṣkara - Bhaṣya
SB	—	Sivāgra - Bhaṣya
SN	—	Sangarpa Nirākaraṇam (Tamil)
SNP	—	Sivaneri Prakāśam (Tamil)
SP	—	Sivaprakāśam
SSS	—	Sivajñāna Siddhiyār Subakkam
TAP	—	Tiruvaruṭpayan
TKP	—	Tirukkaṭṭirupāḍiyār (Tamil)
TU	—	Tiru undiār
Mapāḍiyam	—	Sivajñāna Mapadiyam (Tamil)

FOREWORD

Dr. V. A. Devasenapathi

(Formerly The Director,

The Dr. Radhakrishnan

Institute for advanced Study in Philosophy,

University of Madras)

40, Muthiyalu Chetty Street,

Vepery, Madras - 600 007.

After securing a First Class I Rank in B.A. degree (Philosophy) and a First Class in M.A. Degree (Philosophy), Mr. Gangadharan joined the Research Department in Indian Philosophy, University of Madras for research in *Śivaprakāśam*, a *Śaiva Siddhānta* classic. He was awarded the Degree of Master of Letters (M.Litt) for his thesis. Joining the Madurai Kamaraj University, Mr. Gangadharan continued his research in *Śaiva Siddhānta* choosing *Jñānāmṛtam*, another classic in *Śaiva Siddhānta*. He was awarded the Degree of Doctor of philosophy (Ph.D) for his thesis on *Jñānāmṛtam*. An opportunity to study as visiting scholar in the Harvard University enabled Dr. Gangadharan to widen his perspective in philosophy and Religion.

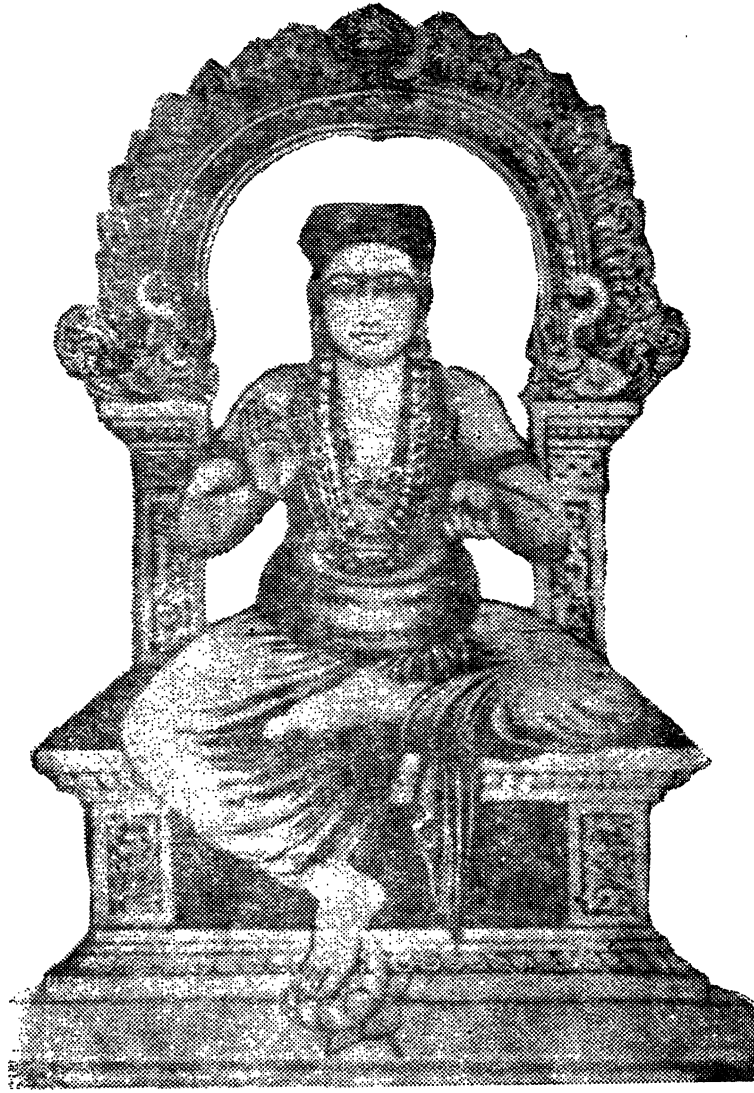
The Present Publications "*Śaiva Siddhānta* with special reference to *Śivaprakāśam*" was originally submitted for the M.Litt. Degree. *Śivaprakāśam* is based on the *śivajñānabodham* and the *sivajñāna Siddhiyār*, two basic texts in *Śaiva Siddhānta*. Its author is *Umapati Śivācārya* credited by *śaiva* Tradition with eight out of the fourteen major Tamil texts on *Śaiva Siddhānta*. *Śivaprakāśam* may be viewed as the *svapakṣa* of *Śaiva siddhānta* like the *svapakṣa* of *sivajñāna siddhiyār*. The *parapakṣa* of *Śivaprakāśam* is another work of Umapati śivācāryar known as *sankarpanirākaranam*. In this work, *mayavāda* and some schools of Śaivism are arranged in such an order that each succeeding school refutes the previous

gain a total view of Śaiva philosophy. The lesson implicit in this procedure is that *Śaiva siddhānta* must be studied by each generation in the context of its contemporary religious and philosophical trends.

I am confident that Dr. Gangadharan will continue his studies enabling the readers of his works to view *Śaiva siddhānta* as a living system, vibrant and responsive to contemporary needs and trends in philosophy and Religion. I wish all success to Dr. Gangadharan in his research Programme.

Madras }
27-7-1992 }

Dr. Devasenapathi



His Holiness **Namasivaya Murtiga**,
the founder of the Tiruvavaduturai
Ādhnam



Sivajñāna Munivar, one of the greatest exponent of Saiva siddhanta, the sage of the Tiruvavaduturai adhīnam. In his commentary on 'Sivajñāna Mapādiyam, he explains some of the salient points of 'Saiva siddhanta Philosophy as expounded in **Sivaprakasam**.

INTRODUCTION

Among the religious faiths that have continued from remote antiquity to mould the thought and life of the Hindus, the most important are Saivism, Vaiṣṇavism and Śāktism. Of these Saivism dates back to Chalcolithic age and perhaps even further still.¹ Saivism is one of the living religions of India.² It is practised by vast numbers of people. Its influence is to be seen not only in India, but also in Ceylon and other Asia countries.³ Though it is difficult to trace the origins of Saivism, we may say safely that Saivism is a happy blend of the two factors one Aryan and the other pre-Aryan. Saivism is not a single unit, but covers many faiths. We find different shades of thought and observance of different religious rites among the schools of Saivism. They range from the idealistic monism of Kashmir Saivism to the Pluralistic realism of the Siddhānta. In this respect we may consider Saivism to be typical of the entire range of Hindu thought.⁴

The term 'Saiva Siddhānta' denotes the kinship of this school with other schools of Saivism and also differentiates it from them. In being one of the Saiva systems, it is in agreement with those sects for whom the supreme Being is Lord Siva. It differs from other schools in that it has an epithet '*Siddhānta*' which means 'Accomplished End'. The other schools while having some common ground with Saiva Siddhanta as suggested above, are on the way to Truth, but have not reached it yet. This final end has been attained by Saiva Siddhānta which signifies the 'Saivite

Accomplished End'. There are two views regarding the origin of Saiva Siddhanta. According to some, Tamil culture alone is responsible for the emergence of Saiva Siddhanta. They maintain that the *Śivajñāna Bodham*, the basic text of the school, is an original Tamil work and not a translation of the *Rauravagama*. Others maintain that Saiva Siddhanta is the result of both Tamil and Sanskrit cultures. It is to be noted that though the *Śivajñāna Bodham* the first systematic text of the Siddhanta belongs to the thirteenth century, we may find Saiva Siddhanta concepts and doctrines in earlier philosophical works like the *Tiruvundiyār* and *Tirukkalirruppadiyār* as well as in the *Tevaram* and *Tiruvācagam* which are the works of Saiva Saints. Traces of Saivism can be found even in the classical Sangam literature, belonging to the early centuries of the Christian era. For example, the invocatory song of the *Ainkuru nūru* observes).

'The universe demonstrable as of three kinds, (he, she and it) has sprung under the shade of the two feet of the one whose form is shared in halves by His jewel-bedecked consort (Śakti) of the azure hue.'⁵ Though differences of opinion regarding the origin of Saiva Siddhanta may be possible, this much is agreed upon by both sides that Saiva Siddhanta bears the distinctive marks of the Tamil genius.

The Vedas and the *Āgamas* are generally accepted as authoritative scriptures. It may be mentioned that the *Sūtrā Samhita* considers the relative importance of the *Vedas* and the *Āgamas* and concludes that the *Vedas* represent a higher authority than the *Āgamas* and that the latter are meant only for those who have made less progress.⁶

The siddhāntin does not accept this view and says that both of them are divinely inspired. Tirumūlar, attaching equal value to the two sources, explains the different

features of the two works.⁷ He draws attention to the practical value of the *Āgamas* for our spiritual life, while recognising the theoretical importance of both. If the Vedic doctrines are interpreted in the light of the *Āgamic* principles, there is no difference between the two literatures the *Vedas* and the *Āgamas*.⁸

Twenty eight *Saivāgamas* are recognized by the *Siddhāntin*. The chief among these is the *Kāmika*. Among the Tamil sources, the devotional works of the Saiva Saints collectively called as the *Panniru Tirumurai* and the doctrinal exposition in the fourteen works known as the *Meykanda Śāstras* are considered most the authoritative.

The preceptors of Saiva Siddhānta are classified into two groups: religious preceptors (*Samaya Kuravar*) and Spiritual preceptors (*Santāna Kuravar*). This may be compared with the classification of the *Ālwārs* and *Acāryas* in Vaiṣṇavism. Tirujñāna Sambandhar, Tirunāvukkarasar also known as Appar, Sundarar and Maṇickavācagar are the religious preceptors. The hymns of the first three are called the *Tevāram*, while those of the fourth are known as the *Tiruvācagam*. The works of these poets are also referred to as the Tamil Vedas; for they resemble the Vedic hymns which are praises and prayers offered to God. We must also note the point that the doctrinal position of Saiva Siddhānta was developed from and supported by these devotional works and the *Saivagamas*.

The chief among the *Meykanda Śāstras* is the *Śivajñāna Bodham* written by Meykaṇḍār. This is the basic text of Saiva Siddhānta. This book is terse and his disciple Aruṇandi Śivam wrote a verse commentary on it so that people could easily understand it. According to tradition, the disciple of Aruṇandi, Maraijñāna Sambandhar did not write any treatise.⁹ He taught the *Meykaṇḍa Śāstras* to his

disciple Umāpati Sivam who wrote eight important works in Saiva Siddhānta which are called as the *Siddhānta aṣṭakha*. The eight works are *Śiva-prākāśam*, *Tiruvārūṭṭayan*, *Vina Veṇba*, *Neñju Viḍu tūdu*, *Koḍikkavi*, *Pozipahroḍai*, *Uṇmai Neṇi Viḷakkam* and *Saṅkaṣṭanirākaraṇam*. The four preceptors i.e. Meykaṇḍār, Aruṇāndi Sivam, Maraijñāna Sambandhar and Umāpati Sivam are called spiritual preceptors.

We do not have much information about Maraijñāna Sambandhar. The tradition, the invocation made to him by his disciple Umapati Sivam and Umapati's writings alone provide some material regarding his life. Maraijñāna Sambandhar must have studied the *Vēdas*, and this is clear from the epithet 'Marai' given to him. He was born at Marudur and was initiated into Saiva faith by Aruṇāndi and this initiation took place in kadandai. Maraijñāna Sambandhar came to the world for perpetuating the descent of spiritual wisdom on earth and for the popularisation of the many sided *Sāma Vēdas* and that of the line of the great Parāsara. Maraijñāna Sambandhar went to Cidambaram, worshipped Lord Nataraja and settled down at Tirukkaḷānjēri. Umapathi became a disciple and received the saving knowledge from him. Maraijñāna Sambandhar who attained release at Tirukkaḷānjēri, was referred to by Umapati Sivam, besides the usual name itself, as Sambandhanādan,¹⁰ Sambandha māmuni,¹¹ my Lord,¹² Sambandha māmuniṇ who liberated me from the bonds and Maruda Sambandha.¹⁴

We do not have authentic history of Umāpati Sivam. We can gather about him from *Pulavar Purāṇam*, *Saiva Sāntānācārya purāṇam* and the invocatory poems by various poets who came after Umāpati like the *Ennāl Kaṇṇi* of Tāyumaṇavar. These indicate that Umāpati was the fourth and the last of the santānācāryas. Following tradition, as handed down by the Tamil sources we have the following account of Umāpati. Umāpati was born in Cidambaram and

his father was Nataraja Dīkṣita.¹⁵ Umāpati was a scholar both in the *Veda-Agamas* and *Saiva Tirumurai*. He was one of the three thousand *Tillaivāḷ antaṇar*. When Umāpati was going to the temple with temple honours to do *pūjā* for Nataraja, he heard a remark from a passer-by--' One blind every day was riding on a dead wood' (*paṭṭā Kāttāyir ikaṭkiruḍu ēkudu*) Umāpati, on hearing this, realized that the passer-by was the preceptor for whom he was waiting along. Maraijñāna Sambandhar wanted to test the ripeness of his disciple and drank the rice gruel which was being used for the warp. Umāpati unhesitatingly drank the gruel which trickled down from his master's fingers. Maraijñāna Sambandhar then initiated Umāpati into the Saiva faith and taught him the *Sivajñāna Bodham*. Umāpati was ostracised by the priest community of Chidambaram for his unconventional act. When Umāpati's turn to do *pūjā* came, he went to the temple, but was prevented by the priest community from entering the temple. Umāpati returned with his mutt at *Korṟavanguḍi* and did *pūjā* mentally. It is said that the priest could not find the *linga* in the temple on that day and were instructed by God to allow Umāpati, to do *pūjā*. Since Umāpati came to live at *Korṟavanguḍi* he came to be known as *Korṟavanguḍi māpati* or *Korṟanguḍi Umāpati*.¹⁶ Umāpati eulogises the greatness and compassion of preceptor and describes his encounter, 'seeing others paying their respects to him, I also did. By mere look he destroyed all my demerits and sins at one stroke and made me realize — the lie (emptying) that is family life and riches'.¹⁷ From this account we may infer that Umāpati was first the householder and then became an ascetic. After the *dīkṣā*, he realized that only the sacred ash, the form of Siva and *Sivā pūjā* are of value. There is a shrine over the remains of Umāpati at *Korṟanguḍi*, a few miles away from Chidambaram and visited by pilgrims even today. It is also said that the temple flag, which refused to go upwards, was hoisted by

Umāpati. The flag song (*Koḍikkavi*) ends with the refrain to the effect that he hoisted the flag. This may be interpreted either literally or esoterically.¹⁹ Tradition records another incident connected with Perṛān Sāmban. It is said that Perṛān, an untouchable, who was a brahmin in his previous birth, served Umāpati by providing fuel to the mutt.²⁰ Lord Siva gave a letter of introduction to Perṛān asking Umāpati to give him immediate release in a dream. Perṛān Sāmban preserved the letter and one day he came late to mutt due to heavy rain. Umāpati came to know of Perṛān and the letter, and gave him release by performing *Satyoniṣvāṇa dīkṣā*. It is also said that the wife of Perṛān complained to the king about her husband's disappearance. When the king ordered an enquiry, Umāpati Sivam made the tree which was watered by the consecrated water attain release immediately. This incident suggests the supernatural power of Umāpati and there is no reference to this in Umāpati's writings.

It is unfortunate that we do not have a good biography of Umāpati who himself has written the biographies of Saiva saints in the *Tirutondar purāṇa sāram*. Consequently we do not know anything concretely about the life and activities of Umāpati. We are certain of his date. We are in a position to state that he must have lived between 1290 A. D. — 1340 A. D.²¹ This is based on a date mentioned in his work *Saṅkarapaṇirākaraṇam* which states that this book was approved by scholars in the year 1235, Salivahana year (1313 A. D.). We are able to fix the dates of compositions of other Siddhānta texts more or less with the help of this date. Umāpati must have studied the *Vedas*, the *Vedāṅgas* and the *Saivāgamas* traditionally.²² Whenever he refers to the Vedas, and the Agamas, he refers to them as works of God. The study of the Vedas, the Āgamas and the principal commentaries on the *Brahma Sūtras* enabled him to criticise other schools from Saiva Siddhānta point of view. His main

contribution is to present Saiva Siddhānta as the essence of Vedānta.²³ That he understood these systems correctly is evident from his exposition of other systems in The *Sankarpanirākaraṇam*. It is to be noted that Umāpati is also well - versed in Tamil literature. He wrote the *Tiruvārutpayan* in the metre of Tirukkural.²⁴ He quotes Tirukkural verbatim in the *Neñju Vidu tūdu*. He calls Tiruvalluvar 'the divine poet' and his words as²⁵ the words speaking the Truth in couplet 25. Umāpati uses the ideas as well as expressions of *Tirumurai* in his writings. This is evident from his arrangement of the topics in his *Tevāra aruḥ murai tirattu*, where he classifies the *Tevaram* under the ten headings on the basis of the chapters given in the *Tiruvārutpayan*. Umāpati Sivam wrote six works in Tamil viz. *Kōilpuraṇam*, *Tiruttondar purāṇa sāram*, *Tirumuṇai kāṇḍa purāṇam*, *Sekkiḷar purāṇam*, *Tiruppadiḱkovai* and *Tiruppadiḱakkovi*²⁶. *Kōilpuraṇam* speaks of the history of Cidambaram and the greatness of Nataraja and of his grace. This work emphasises the importance of the sacred ash and also deals with *caryā*, *kriyā yoga* and *jñāna*. Umāpati says that formless Siva assumes-form and the dance of Siva signifies the five cosmic functions. Umāpati was influenced by Sekkiḷar who emphasised the greatness of Grace and its functioning in various ways. Umāpati wrote exclusive work *Tiruttondar purāṇa sāram* on the essence of the *Periyapurāṇam*. *Tirumuṇai Kaṇḍa varalāru* speaks of the recovery of the *Tirumurai* in the Cidambaram Temple. *Tiruppadiḱkovai* gives the account of the decads of poems (*padikam*) sung by the *Tevāram* authors in praise of the holy centres mentioned in *Tiruppadiḱkovai*. In these two books Umāpati Sivam follows Sekkiḷar very closely.²⁷

Sivaprakāsam consists of one hundred stanzas and is divided into two parts *podu* and *uṇmai*. The first fifty verses dealing with *podu* give an account of the embodied condition of the soul and the remaining verses explain the

uṇmai part i.e., the released condition of the soul. Umāpati first uses the term Saiva Siddhānta in *Śivaprakāśam*.²⁸ Tirumūlar also made use of the term *Siddhānta* earlier, but he did not use the term 'Saiva' along with *Siddhānta*. Aruṇandi also uses this expression '*Siddhāntam*' in the sense that it is the essence of, Saivagamas.²⁹ The term 'Saiva Siddhānta' occurs in the inscriptions of Raja Simha I (690-715 A.D) who is described as a follower of Saiva Siddhānta.³⁰ Among the Siddhānta Sastras, *Śivaprakāśam* is the earliest book that contains the full expression 'Saiva Siddhānta'. Umāpati not only first used the expression, but also called it as 'the essence of Vedānta'. *Śivaprakāśam* is the handbook of Saiva Siddhānta explaining the tenets of the system and also meeting the criticisms raised against it by the other schools, both inner and outer.

We have the following commentaries on *Śivaprakāśam*.

1. Ilakkaṇam Cidambaranada Munivar
(edited by K. Nagalinga Munivar 1897)
2. Madurai Sivaprakasār.
(edited by Saiva Siddhānta Maha samajam 1940)
3. Cintanai Urai
(edited by Saiva Siddhānta Maha samajam 1934)
4. K. Subramanya Pillai (Paraphrase,
(Reprint, Dharmapura Ādhīnam 1962)
5. T. A. Srinivasacāryar (Paraphrase
Tiruvāvadu turai Ādhīnam 1960)
6. T. S. Meenaksisundaram Pillai
(Paraphrase, Tiruvavadu turai Ādhīnam 1967)
7. Tiruvilangam of Ceylon 1918
8. Tiruvurukamāmalai Adigal 1908.
9. Jñānaprakāśa swamigal of Tondaimandala Ādhīnam 1981.

English renderings

1. Rve. H.R. Hoisington. The Journal of American Oriental Studies. 1854.
2. K. Subramanya Pillai (Edited by Dharmapura Ādhīnam 1945.

Punkur Sivaprakasar's *Śivaprakāsa kattaṭai* deals with the tenets explained in the *Sivaprakāsam*. Kāvai Ambalavāṇa Munivar, a devotee of Dharmapura Ādhīnam and a disciple of Veṭṭiambalavaṇa Tambiran wrote the gist. *koṭu*. Madurai Sivaprakāsar gives great importance to this gist and mentions this under each Śivaprakāsam stanza.

Tiruvārutpayan

The term '*Tiruvārutpayan*' means the fruit of Divine Grace. Tiruvalluvar does not deal explicitly with *jñāna* or *mokṣa* aspect of the four Hindu ideals, viz; *dharma*, *artha*, *kāma* and *mokṣa*. Umapati's *Tiruvārutpayan* seeks to expound the *jñāna* aspect by explaining Divine Grace. Umapati explains the essence of Saiva Siddhanta in the Tiruvārutpayan, viewing it from the characteristic angle of Grace. Umapati has ten chapters in this book and they are 1. The nature of God. 2. The nature of soul. 3. The nature of *āṇavā* (which is a principle of darkness) 4. The nature of Grace. 5. The nature of the Preceptor as the incarnation of Grace. 6. The way of knowing reality. 7. The manifestation of the essential nature of the soul. 8. Methods of obtaining bliss. 9. The significance of the five letters (*Pançakṣara*) and 10. The nature of *jīvan mukta*s.

Saiva Siddhanta deals with the three realities viz., *Paṭi paśu* and *pāśa*. Umapati developed these three into six.⁸¹ They are 1. The one and only God. 2. the many souls

aśuddha mayā. On the basis of this couplet Sivajñāna Yogin classifies religions as 'inner' and 'outer' ones. Those who accept the six categories, are the innermost schools and those who do not accept it, form the outer religions viz., 1. Innermost. 2. Inner. 3. Outer and 4. Outermost.³² In short, the *Tiruvārūṇṇipāyan* deals in detail with grace and the importance of the sacred five letter mentioned briefly in the *Śivaprakāśam*.

Vinā Veṇbā consists of 13 verses and the last verse emphasises the importance of this work. Umapati Sivam says that if one does not understand the inner meaning of this book, one will be in the position of a dumb man who is unable to express the contents of one's dream.³³ In other words this work enables a person to understand and express clearly the spiritual truths. This work may be compared to the *Irupāirupāḍu* of Aruṇandī Sivam. Some very important questions are raised in the book. Light and darkness are opposed to each other and cannot stay together. How do God and ignorance find place in the individual soul? The first 12 verses which deal with important questions form the basic teachings of the school. The eighth and the tenth verses of the *Sivajñāna Bodham* and *Vinā Veṇbā* speak of preceptor and *advaita* respectively. But this does not mean that the two works expound the system in the same order. It appears that the *Vinā Veṇbā* is composed for the sake of those who have studied the three basic texts of the system viz. *Śivajñāna Bodham*, *Śivajñāna Siddhīyār* and *Śivaprakāśam*. The important contribution of this work is to explain how Saiva Siddhanta reconciles the various difficulties in philosophic investigation.

Porṇipāḍai : Contains ninety five couplets and a *Veṇbā* at the end. This work emphasises the importance of Grace. Siva performs the five cosmic functions out of His grace. Grace provides fields of experiences to the soul

so that the souls may be finally freed from bondage. When the soul attains spiritual fitness, Grace descends upon the souls through the preceptor who, according to Saiva Siddhanta

Siva Himself, Umapati devotes two works viz., *Porṟipah-
ḍai* and *Neñjuvidutūdu* to stress this point and attributes all merits of Siva to Marai jñāna Sambandhar, his preceptor. His book may be compared to *Porṟitiruvagaval* of *Tiruvācagam* which also glorifies the preceptor and grace.

Koḍikkavi : Contains four Verses, one in *kattaḷai* *littuṟai* and the rest in *veṇbā* metres. The first verse speaks of the inherent Ignorance of the soul. Though light and darkness reside in the same place, darkness cannot envelop light. On the other hand, light destroys darkness³⁴ the real knowledge is within, but because of Impurity the soul is unable to know it. The second verse speaks briefly of the nature of God, *sakti*, *soul*, the *kevala* and *śāla avasthās*. The third verse explains the *advaita* relationship of God with soul. This verse describes God as transcending speech and mind and yet He is associated comparably with the soul. The last verse deals with the entities of *Pañcakṣara*. This is uttered in three ways.

1. Sivāya namah. (five letters)
2. Om ham haum Sivāya namah (eight letters)
3. Om nama Sivayah (six letters)

The flag symbolises the starting of something important. The hoisting of the flag here denotes the making up of one's mind to turn to spirituality and persevering steadfastly to the end. Umapati says that all actions have *jñāna* for their purport. This hoisting of the flag also is designed to lead the soul to the path of knowledge. The ceremony of hoisting a flag signifies the initiation of the disciple into the spiritual path which ends in *nirvāṇa dīkṣā*. This *dīkṣā* consists in cleaning the dirt of one's past deeds

through six *adhvās*, which is followed by the instruction of *guru*, who is none other than Siva Himself. The significance of the ceremony consists in the individual attaining release through *jñāna* by preceptor.

Neñju vidu tūdu : *Tūdu* is one of the minor literary forms developed in the mediaeval period. It has for its theme the sending of a message, usually to one's lover. Umapati sends his message of devotion to his *guru*, Maraijñāna Sambandhar. In this work he deals with God's grace and His compassion towards the souls. He says that grace regulates all events of the world for the benefit of souls. The lover is compared to a king who has ten regal insignia. Umapati mentions the following ten insignia (39-79) : righteousness is His mountain ; bliss is His river ; the land which cannot be reached by the Agamas is His country ; *Sivajñāna* is His city. Grace is His garland ; *Śākti* consisting of *icchā*, *jñāna* and *kriyā* are His horses ; knowledge is His elephant ; His banner is beyond the reach of the six religions and removes pain ; the eternal sound is His drum ; His reign extends beyond the world of Brahma and Visnu. This work emphasises the difference between God and soul even though it stresses the eternality of both. It also makes mention of the immanent and transcendent aspects of Siva.

Unmāi neṇi viḷakkam : This book deals with the *dasakaryas* which means ten steps of the spiritual progress. They are *tattva rūpam*, *tattva darśanam*, *tattva śuddhi*, *ātma rūpam*, *ātma darśanam*, *ātma śuddhi*, *Sivarūpam*, *Śiva darśanam*, *Śiva yogam* and *Śiva bhogam*. The first verse speaks of *tattva rūpam*, *tattva darśanam* and *tattva śuddhi*. The second explains *ātma rūpam*, *ātma darśanam*, and *ātma śuddhi*. The third verse expounds *Śiva rūpam*, the fourth explains *Śiva darśanam*. The *Śiva yoga* is explained in the fifth verse and the last describes *Śiva bhoga*.

When the soul knows that the thirty six *Tattvas* are evolutes of *māyā*, it is *tattva rūpam*. After knowing the nature of the *tattvas*, as *jada* or unconscious, when the soul realizes that it is different from the *tattvas*, this state is called *tattva dīrṣanam*. The two states i.e., *tattva rūpam* and *tattva dīrṣanam* culminate in *tattva śuddhi*. When the soul is purified from its association with the evolutes of *māyā*, it is *tattva śuddhi*. This purification takes place with the help of Grace.

When the soul destroys the evil effects of *āṇava* and realizes that he could do so only with the help of Grace, then the state of *ātma rūpam* occurs. As a result of the destruction of the evil effects of *āṇava* the 'I-ness' and 'mine-ness' (*āhaṅkāra* and *mamakāra*) get loosened and this is *ātma darsanam*. Then his assertive intelligence is destroyed, and the soul is asked to practise '*Soham bhāvana* i.e., contemplative identification in the form 'I am Siva'. Due to the dissolution of *pāśa* and contemplative identification with Siva, the soul enjoys bliss. At this stage, the soul must realize that the bliss which he enjoys belongs to *Śakti* and the soul knows the basis of *Śakti* i.e., *Śiva*. Then the soul surrenders his independence and action to those of Siva and this is *ātma śuddhi*.

The soul realizes that all forms of the Lord — *Siva*, *Viśṇu*, *Nāda*, *Bhīṣma* are forms of Grace, which provides the soul with experiences i.e., body, instruments and worlds to enjoy. Until the soul attains the state of *iruvinaṭoppu* (the state of being indifferent to the fruits of actions) God makes the soul experience his *karma* so that the impurity clinging to the soul may be removed completely. Thus the soul realizes that everything — birth and death etc, is due to Grace. This realization is called *Sivarūpam*. The soul must understand Siva's feet, His face and His crown. Understanding of these three constitutes *Śiva darśana*.

When the soul renounces his claims of 'I-ness' and 'my - ness' with the help of Grace, it sees *parai* as Siva's feet. Giving up of claims 'I' and 'mine' he sees Siva everywhere and he knows Siva's face as happiness. As the soul sees Siva everywhere, he enjoys the bliss of Siva which transcends mind and speech and this is seeing Siva's crown as bliss. Umapati Sivam says that the soul must not turn to thirty six *tattvas* at this stage. He must also avoid the practice of *pasu jñāna*, thinking in the form 'I am Siva'. In short, in *Śiva darśana*, the soul merges so deeply in Siva that he forgets his separate identity and worships Siva.

when this highest state is disturbed and if the soul in that condition sees an object, he will think of that object as *asat*, as an object of non - value. The soul must know the importance of grace and thereby realize or become aware of the existence of Siva. In this state of *Siva yoga*, the soul is one with grace. The consciousness of Siva so fills the soul that he sees Siva everywhere. The soul realizes that the individual who forgets Siva, another who remembers Siva, the consciousness - energy of the soul and the experience of Karma are under the influence of Siva and nothing will act without getting initiative from Him. The highest experience that the soul can get is the experience of bliss which is called *Siva bhoga*. This occurs as the culmination of the previous nine steps when the soul renounces all his claims and is wholly under the influence of Siva. When the soul has the true knowledge of *Patī*, *paśu* and *pāśu*, the experience of *Śivabhoga* is possible and in this stage, all obstacles which stand in the way of the soul uniting with Siva, are destroyed.

According to tradition, this book also was written by Umapati Sivam. Some scholars consider *uṇmai neṇi viṇakkam* to be the work of *Sikarī Tattavu nādar*. This view was first expounded by the late S. Anavarada vinayakam Pillai in

The second edition of *Siddhanta Śāstras - mūlimum urai* in 1934. He argues for this on the basis of a verse 'eṇṇum aruṇūl', which is found not only in *Cintanai* but also at the end of the *Sivajñana Bodha* comment (of the Govt. MSS Library). This verse according to late Pillai, is also found in the copy available at Tiruvarur Somasundara Desikar of the Ilakkaṇa Viṭṭal family. But Mr Pillai himself admits that there is no emphatic proof to maintain this stand except the comment of *Uṇmai neṇṇi viṭṭakkam*, which maintains that this work has followed the steps of *Tuṇṇaru Bodham* written by Sikkilī Cīṇṇambala nāḍigal.

It may be that Tattuvanadar also might have written work with the same name i. e., *uṇmai neṇṇi viṭṭakkam*. In those days, many authors brought out their works under the same name. For example, we find two *Paramārthasāra* in Sanskrit; one belongs to the Advaita school and the other belongs to the *Pratyabijñā* school. In Tamil also, we have three works '*Dasakāryām*' included in *Paṇḍāra Śāstra* - one by Ambalavana Desikar, the other by Dakṣinamuṇi Desikar and the third by Swaminatha Desikar (all the three scholars belong to Tiruvavaduṭṭurai Ādhinam.) We have to note that these works were written in palm leaves and preserved by many generations. There was every possibility of one palm leaf getting mixed up with the other. There is also another ground to argue that this book was written by Umapati Sivam. *Uṇmai neṇṇi viṭṭakkam* is placed in the editions between *Neṇṇu viṭṭu tūdu* and *Saṅkarapanirākaraṇam* both works were written by Umapati. If this book were written by Tattuvanādar, it would not have been placed between these two works. Thus until contrary evidence is advanced, we may take Umapati to be the author of eight works including *Uṇmai neṇṇi viṭṭakkam*.

Saṅkarapanirākaraṇam : Umapati mentions and criticises

2. *Aikyavāda* 3 *Pāṣaṇavāda* 4. *Bhedvāda* 5. *Sivasamavāda* 6. *Sankarantavāda* 7. *Īsvara avikāra vada* 8. *Nimitta Kārana pariṇāma vada* and 9. *Saiva vada*. He has arranged the systems in such a way that we have not only criticism of a former by a latter school in the order mentioned but also an advance by the latter on the former. Aruṇandi Śivam dealt with in the *pārapakṣa* of the *Sivajñana Siddhiyār* the systems which were heterogeneous in nature. Umapati Śivam following him expounds the inner schools of Saivism which were homogeneous in nature except *māyāvāda* and *aikyavāda*. *Māyāvāda* is so called because it uses the term 'Māyā' to account for the appearance of the world. We have to note the treatment of *māyā* in *advaita Vedānta* of Sankara and in *Saiva Siddhanta*. *Māyā* as expounded by Sri Sankara is indescribable (*anirvācānīyam*) whereas in *Saiva Siddhanta* it is a derivative power of Siva. It is also one of the three bonds and one of the categories of the system (TVP 52). Aruṇandi explained *māyāvāda* in *parapakṣa* of the *Siddhiyār*. Umapati also explains this in *Sankarapunirākaranam* knowing the importance of this system and terms *Saiva Siddhanta* as the essence of Vedānta.

Apart from these devotional and expositinal work in Tamil, Umapati wrote *Paṇṣkarabhāṣya*, *Sataratna Sangraha*, *Kuṇḍitāṅguistvam* etc. *Paṇṣkara bhāṣya* is considered to be the most outstanding of all the commentaries available in Sanskrit on *Saiva Siddhanta*. The introductory part of this work maintains that the author is one of the *santanācaryas*.

There are scholars who question this because it quotes *Nyāyamṛta*. (PB P. 519), a Madhava work belonging to the sixteenth century. This was a commentary on one of the *Āgamas*, which is 'general', as dealing with the state of bondage, according to the Siddhantin's classification. This work contains the doctrines explained in the *Sivaprakāśam*

and the only difference between the two is that the *Paruṣkara bhāṣya* is polemical in nature.

Sataratna Saṅgrah : It is an anthology of Agamic texts compiled by Umāpati. He has also written a lucid commentary on this called *Sataratnollenkhini*³⁷. Umāpati selects 100 texts and this gives the quintessence of Āgamanta.

Kunjitāṅgristvam and *Natarajadhvani mantrastrvam* are the devotional works praising the Lord Nataraja and His raised foot³⁸. *Potanjala śūtra* by Umāpati gives in detail the *nitya* and *naimittika pūjā vidhi* to be observed in the Nataraja temple. It is said that Umāpati wrote commentaries on *Sahasranamam*, *Sri Rudra Camakam* and *Vāyu samhitā* and a minor commentary (*tīka*) on *Yantra vidanam*.

Umāpati's *jñāna caridai* contains five small works. They are 1. *Jñānapūjākarnam* — This deals with the necessity of *Kriyā* even for one who has attained the *śivajñāna* in 30 verses.

ii) *Jñānapūjā* — contains 18 stanzas and explains the methods of worship to be adopted by the *Jīvan muktas*. This is also called *jñāna pūjā vidhi*.

iii) *Jñāna dīkṣā vidhi* — deals with the theme of initiation in eight verses. This is also known as *Jñāna dīkkai tīruviruttam*.

iv) *Jñānantīyetti* — consists two stanzas. This work is meant for the householder who also happens to be *jīvanmuktāś*.

v) *Bojana vidhi* - deals with the following themes — alms (*bhikṣā*), offering alms to God, eating arecanut after food and meditation. This *jñāna caridai* has been commented

Madurai Sivaprakāsar gives the history of Sivaprakasam in his introduction to the commentary. Srikantha Parmesvara taught *Paṭi*, *paṣu* and *pāṣa* contained in the *jñāna kaṇḍa* of the *Śaivāgamas* to Sri Nandi Deva. Sri Nandi Deva taught this to Sanatkumara who in turn taught this to Satya jñāna Darsini. Satya jñāna Darsini taught this to Paranjothi Munivar who again taught this to Meykaṇḍār.

Meykaṇḍār wrote the *Śivajñāna Bodham*. Aruṇandi Sivam studied the *Śivajñāna Bodham* and wrote the *Śivajñāna Siddhiyār*, a verse commentary on the *Śivajñāna Bodham*. Umāpati Sivam found that these books were clear only to persons of *tīrvātara śaktinipāta* and wrote the *Śivaprakāśam*. He wrote this book with the help of the above two books. Saivagamas and Grace which helped him by giving directions.

Madurai Sivaprakasar takes *Śaivāgamas* to be the original work (*mūḍal nūl*) and *Śivajñāna Bodham* and *Sivajñāna Siddhiyār* to be the *vaṭi nūl* (books based on an original.) Usually the *Sivajñāna Bodham* is considered to be the original work and the *Sivajñāna Siddhiyār* is termed as the *vaṭi nūl* and *Sivaprakasam* is considered to be the *cārbu nūl* a work, drawing from both the original and that depends on the original. Madurai Sivaprakāsar also takes the *Śivaprakāśam* to be the *cārbu nūl* and he confirms this by quoting a verse from *Jñāna dīkkai tiruviruttam*. The commentator quotes the verse (தொல் பொருள். சா. நூலின் மரபு 65) which states the definition for the original work⁸⁹. This verse states that the work of God who has spotless knowledge due to His transcending *Karma*, is the original work. Following this verse, Madurai Sivaprakasar says that *Śaivāgamas* are the original work, because Lord Siva is their author. He quotes two verses from *Nannūl* 7, and 8 for the definition of *Vaṭi nūl* and *cārbu nūl*⁹⁰.

The *sūtra* (*Nannūl* 7) for *Vaṭi nūl* states that the work of a person who, after having studied and accepted the

original work, adds some important differences which are accepted by the learned scholars, is called *Vaṭṭi nūl*. The *sūtra* (*Nannul* 8) for *cārbu nūl* states that the work of a person who accepts the important teachings of the *mudal nūl* and *vaṭṭi nūl*, and also adds certain significant differences, is called *cārbu nūl*.

Since the *Sivaprakāśam* is considered to be the *cārbu nūl*, it is interesting to note the important points contributed by Umāpati to the Saiva Siddhanta system. Umāpati clearly says that Saiva Siddhanta is the essence of *Vedānta* (SP7). By *Vedānta* is meant here the *upaniṣads*, not any particular school of thought. It was again Umāpati who posited two approaches general and specific (*podu* and *uṇmai*). This classification into general and specific helped the later writers to look at the whole system in a new light and following the lead given by Umāpati, the later writers commented upon the earlier works like the *Sivajñāna Bodham*. Inspired by the legacy of Meykaṇḍār, Umāpati was conscious that he was adding certain new points. In the preface to the *Sivaprakāśam* he says, whatever is old cannot be deemed good (on account of its antiquity alone) and whatever book comes forth today cannot be judged ill because of its newness (SP 12).⁴¹ We may remember that it was only Umāpati who gave the whole list of the preceptors of Saiva Siddhanta (SP 5) and wrote five invocatory verses invoking the grace of the Lord Vinayaka, Lord Nataraja, Goddess Sivakami and Lord Subhramanya. Umāpati declares that he follows the elders and on the basis of their teachings and with the help of Grace that dwells in him, he tries to write the *Sivaprakāśam*.⁴²

Madurai Sivaprakasar holds that Umāpati adds certain significant points in three places and quotes the *Nannūl* verse 8 in three places in his commentary.⁴³ Aruṇandi Sivam deals with the treatment of *Śuddha māyā* in the first *sūtra*

Thus according to the author of *Cintanaṁ Urai*, *Dasakāryam* is the content (*uṭṭurāṁ*) of Sivaprakasam.⁴⁵ According to this commentator, Meykaṇḍar explains the three important aspects of *dasakāryam* i.e., *ātma darśanam*, *ātma sūddhī* and *ātma lābham* in the eighth verse of the *Sivajñāna Bodham*. According to him, the phrase 'ஐம்புல வேடரின் அயர்ந்தனை வளர்ந்தென' deals with *ātma darsanam*, the phrase 'தம் முதல் குருவுமாய் தவத்தினில் உணர்த்தவிட்டு' denotes *ātma Sūddhī* and the phrase 'அந்நியம் இன்மையின் அரன் கழல் செலுமே' explains *ātma lābham*. In the same way Arulnandi Sivam's phrases 'துன்னிய வைம்புல வேடர் சுழலிற்பட்டுத் துணை வனையும் அறியாது துயர்உறுந் தொல் உயிரை. 'மன்னும் அருட்குருவாகி வந்து அவரின் நீக்கி மலமகற்றி' 'தானாக்கி மலரடிக்கீழ் வைப்பன்' deal with the same three aspects mentioned above respectively.

Umapati must have expanded the seven aspects viz., *tattva rūpam*, *tattva darśanam*, *tattva sūddhī*, *ātma rūpam*, *ātma darsanam*, *ātma sūddhī*, and *ātma lābham* into ten aspects by expanding *ātma lābham* into *Siva rūpa*, *Siva darsana*, *Siva yoga* and *Siva bhoga* in *uṇṁmaineṇṇi viṭakkam*. Whether Umapati is regarded as the author of *uṇṁmaineṇṇi viṭakkam* or not, this much is certain that he is the first preceptor who gives importance to *dasakāryas* in his works in explaining the spiritual progress of the soul.

Umapati has a unique place in the spiritual line of preceptors. Umapati's disciple was Aruṇamaccivāyar, whose disciple in turn was siddhar Sivaprakāsar. His disciple Namaccivaya mūrtigal was the founder of the Tiruvāvadi tuṟai adhīnam. Another disciple of Maraijñāna Sambandhar was Maccuccettiyar. The eighth generation of his disciple was Guru jñana Sambandhar, who was the founder of the Dharmapura Ādhīnam. The tradition gets institutionalized at this stage of development. The doctrine is preserved and propagated by these institutions. These two adhīnams mark

the beginning of what is called the Tradition of Initiate (*Abhiṣeka paramparai*).

We have to note that Meykaṇḍār was the link between the celestial chain (*ahaccandānam*) and exterior chain (*puraccandānam*). In the same way Umapati was the link who connected the exterior chain and the institutional One.

GOD (PATI)

Umapati Sivam uses two terms to denote God i.e., *Tarxivam* and *Tarparam*. *Tarxivam* literally means that Sivam. Madurai Sivaprakasara splits the word into *tar* + *Sivam* i.e., Sivam that is self-existent, without any modifications, while the author of *Cintanai Urai* takes *Tarxivam* to mean *Suddha Sivam*.¹ While *Tarxivam* comes in the thirteenth verse, *Tarparam* and *Cirparam* occur in the eightieth verse, which describes the *jāgratīta* state. *Cintanai Urai* and Madurai Sivaprakasara agree in holding that *Tarparam* denotes Sivam and *Cirparam* denotes the grace of the Lord.²

The self-existent Sivam is the divine ground whose essence may be described as unconditioned Being, independent consciousness and infinite i.e., unlimited bliss. This is Sivam or *Tarxivam* which has no modifications and this is the essential definition of God.³ When Sivam is associated with the souls and when it helps the souls, It is called *Sakti*. The same Sivam considered in relation to the cosmic functions is called *Pati*, the Lord. God acts through His *Sakti* with which He is integrally associated. *Sakti* is of the nature of an unlimited character of desire (*icchā*), pure knowledge (*Jñāna*) and an unlimited freedom of act (*kriyā*).

The four vedas and twenty eight Agamas reckoned as many works deal with the concepts of God, bound souls and bonds.⁴ (*Pati*, *Paśu* and *pāśa*). *Pati* is the highest among the three categories.⁵ *Pati* is beyond the material distinction of form and no form and it has no quality or mark. The author of *Cintanai Urai* raises the question when these two qualities are shared by *Pati* with the souls, what is the importance of *Pati* over souls?⁶ Umapati Sivam

answers that *Pati* is not touched by the Impurity (*mala*) and is one, while the souls are many and are affected by the Impurity. Then another question arises, when God is one and eternal, *pāsa* is also one (understood in a collective sense for the three bonds) and eternal, what is the superiority of *Pati* over *Pasa*? Unapati Sivam replies that when *pāsa* obstructs the intelligence of the souls, *Pati* removes the obstruction and manifests knowledge. *Pati* is changeless and formless; its form is bliss and is indispensable for the world of souls as well as of objects.⁷ (*Cetana prapañca and acetana prapañca*). *Pati* is the final goal of the right-minded and manifests itself in the smallest of the small and is the biggest of the big.⁸ Here we are reminded of the passage of the *Kaṭha upaniṣad* which records,

anor anīyaṁ mahato mahīyaṁ, ātmāsya
jāntor nihito guhayam:
tam akratuḥ pasyati vīta-śoko
dhātu prasādan mahimānam ātmaham

S. Radhakrishnan gives the following translation :

'Smaller than the small, greater than the great, the self is set in the heart of every creature. The unstriving man beholds Him, freed from sorrow Through tranquillity of the mind and the senses (he sees) the greatness of the self.' *Pati* is self-effulgent and is named Sivam by men of clear wisdom.

It is the notion of God as endowed with will that contains the answer to the question how God who is essentially transcendent, could yet be conceivably the Lord that performs the cosmic function i.e., *Pati* God considered with reference to creatures with whom. He is related intimately (*advaita*) is will (*Sakti*). The essence of God not only being but also will, so that numerically speaking, God is both one and not one⁹. This is one of the important points about the nature on Godhead introduced by Meykandar. It is because

of the fact that dynamic element of will is in the being of God, God could be conceived as performing cosmic functions. While Meykandar and Arulnandi Sivam following him explain the concept of Sakti at some length, Umapati Sivam brings in Sakti in the context of explaining how God who is transcendent, assumes personality out of His own freedom and performs the offices of creation, maintenance etc. Umapati explains the concept of *Sakti* in the seventy-fifth verse of the *Uṇmai* (Special) chapter, dealing with the free state of the soul after the impurities are removed. He says that the light of pure knowledge in God is called His power i.e., *Sakti*. Without God that power does not stand alone. Just as the sunlight dispels darkness and shows the sun to us, so the light of Divine grace dissolves the base bonds of darkness and delightfully shows the supreme Being to the freed souls.

Following the *Sivajñāna Siddhīyār*, speaking from the perspective of the world, we may state the truth in the following manner: there can be no life in the world (*bhoga*) or life of spirit (*mokṣa*) for souls without Divine will.¹⁰ There are eternal 'precesses' in the Divine Reality traceable as differentiation of one Divine power. Divine will like the authority of the state is central. It is freely differentiated according to the different activities for which it is required. Likewise in the reality of God, there is one Central Divine Function which is ultimate (*parai*) in nature.¹¹ This function is differentiated as affection (*iccha*) knowledge (*jñāna*) and action (*kriyā*) in response to specific requirements. God in contact with these powers of *sakti* takes up the holy forms of grace, and initiates the five - fold - cosmic functions in a sequence.¹²

This 'thegonic' process of divine manifestation is described in the *Sivajñāna siddhīyār* as divine genesis and divine drama. "As one actor plays the part of many

characters such as Ravana, Rama etc., so the Supreme works in all these forms and yet remains one and unchanged. All these forms are His Sakti. He and His Sakti are related as the tree and its inner solid core.¹³ *Sivajñāna Siddhiyār* also explains this by giving an analogy. Just as the crystal appears as the various colours reflected in it, yet remains unchanged, so God manifests Himself variously as His Sakti forms and remains pure and one. He cannot be perceived except when He manifests Himself as His *Arul Sakti*. Concrete operations of different levels and orders are the concretisations of this divine drama, in which the mono-actor assumes the different roles and personalities, embodying differences of the functions of Sakti. We have to note the important point here that Godhead, Himself beyond all distinctions of personality freely assumes personality. This is indicated by saying that His assuming personality is through nothing other than His own power.

In view of the fact that Saiva Siddhanta does not accept the doctrine of incarnation, how are we to understand the manifestation of Siva as *guru* to the matured devotee? Since God is omniscient and omnipotent, He can assume any form He pleases and the substance which constitutes form is His own *cit-sakti*. *Sivajñāna Siddhiyār* (I-47) says: 'Form is love; His attributes and knowledge are love; His five functions are love; His organs like arms and feet and His ornaments like the crescent moon, are also love. These things are assumed by the ever-pure God, not for His own benefits but for the benefit of mankind'¹⁴.

The essential nature of God consists in freedom and that God is totally unlike the things of the world. All things of the world are either with form, or without form, or conceivably having and not having form. Objects like earth which have form (*rūpa*) cannot become objects which have no form (*arūpa*). *Ākāśa* has no form. If it comes to have form, it ceases to be *ākāśa*. Entities like moon which are characterized as form-

formless i.e., (*rūpārūpa*) cannot become an entity which has no form (*arūpa*) only or an entity which has form (*rūpa*) only. If it does so, it ceases to be an entity characterized as *rūpārūpa*.¹⁵ The point to be noted here is that none of the objects in the world can change its own nature and assume the nature of another. Formless things cannot have form and vice versa. This is what we come across in experience. Whatever is experienced as this or that, is determinate. When we predicate one quality of a thing, we exclude the possibility of a different quality being predicated of that thing. To know a thing in experience is to limit its nature. If God were formless, He also becomes limited like any formless object of experience like *ākāśa* and will cease to be God by becoming one object of experience among others. Saiva Siddhanta is very careful in defining the nature of Siva. The definition does not in any way limit the reality of God. Saiva Siddhanta admits that God is a person, but maintains at the same time that His personality is not conditioned by any factor, and that it is constituted by its own freedom. It holds that God performs comic functions, but maintains at the same time, that in performing them, He is formless, with form and both. It implies that the kind of form He assumes as required by His function is a case of freely assuming personality. It is this freedom to assume any and every form and no form that stands out as the differentia in the definition of the nature of God. We have to note here that this is not the case with souls. Souls are given forms by God in accordance with their *karma*. The karmic necessity is not to be found in God, who comes to help the souls out of His own Grace. Thus it is said that when He performs the five-fold activities, He takes the *sakāṣa* form. He is free to take any and every form that is required for the purpose.

Now the doubt arises whether God will not be affected by the forms He takes. Umapati explains God's existence

as Freedom by distinguishing God as spirit from what is non-spirit i.e., *Pāśa* and secondly God as Freedom is distinguished from what is not free, viz., *paśu*. At the level of *pāśa*, there is no freedom. At the level of *paśu* there is freedom but that freedom is limited by the soul's previous *karma*. At the level of Pati only, we have supreme autonomy. The distinguishing characteristic of spirit is its transcendence.¹⁶ Spirit transcends the finite structures of human experience, which is subject to the categories of space, time and thinghood.¹⁷ What is given to human experience, is by definition limited to the forms and categories of human experience. If it is here, it cannot be elsewhere; if it is this, it cannot also be that. This is the epistemological side of the finitude.

We may consider the finitude from the side of ontology also. What is given to human knowledge as its object by definition, is again what has a beginning, middle and an end. Whatever is known as an object to a subject is subject to the limitation of temporality.¹⁸ Conversely we may say what is universal or eternal cannot be an object in demonstrative knowledge to a knowing subject. This is exactly the characteristic of spirit. God is all pervasive and eternal. He has all forms, at the same time having no form in particular. God is unique in being beyond the comprehension of all others.¹⁹ God is the sole Lord whom overwhelming likes and dislikes cannot reach.²⁰ In other words God cannot be attained by human beings who have strong likes and dislikes. They are carried away by their likes and dislikes with the result that lacking spiritual poise, they become incapable of attaining God.²¹ God is the life inseparable from all that lives. These characteristics clearly distinguish God from souls. The souls have the *mūla vinaśi* which is the cause of the three bonds, and which cause attachment and aversion for the souls, thus involving the souls in the tedious circle of births and deaths. This *mūla*

vimai does not affect God and therefore He can take up and energise for Himself any form He wills.

This characterisation brings out God's transcendence. God, free from any thing empirical or phenomenal i.e., *Nimalan*, is not a thing but Being Itself. But another characteristic viz., His freedom to do or undo or do it otherwise is also equally evident from His nature as the agent performing all cosmic functions. It is this characteristic that explains how God unlike the creature can freely assume a personality as required by the offices of cosmic functions.²²

Umapati does not deal with the arguments for the existence of God elaborately, while Arulnandi Sivam deals with the question in a detailed manner in the first and second *sūtras*. Umapati however, gives the essence of these arguments in the verse beginning with '*Ulagamelam*'. He says that God, the evertree (*Nimalan*)²³ is the causal agent of the universe. Though He is the causal agent, He is not affected by the universe, for He stands as the non-different ground of its existence. The world is a world of male, female and neuter, or to be more specific of he, she and it. Because the world is presented as an object, it follows that it cannot be its own cause, but it must have been created at a time, conserved and absorbed at appropriate levels by one that transcends the objectified world.²⁴ The universe endures and undergoes involution in due process of time. Subsequently it evolves again on account of bonds from which souls have to be freed. Forms change, appear, move and disappear. There must be a cause for these changes. Umapati rejects nature, *māyā*, *karma* and the individual souls as the ground of the universe. These are the species of bonds (*pāśa*) or bound souls (*paśu*). The cause of the world can only be the Lord i.e., Pati who wholly transcends the sphere of bondage and bound. God and only God can be such world-ground.

Umapati Sivam discusses whether the world is its own cause, or *māyā*, individual soul or *karma* can be its cause and rejects all these factors. The world is subject to the three process of creation, preservation and destruction and these process occur periodically and purposefully and not automatically and capriciously, for the sake of individual souls. These process are repetitive so that after the resolution of the world back to its cause, there is again creation. It is assumed here that the soul is from the beginning of time defiled by a connate spiritual Impurity. The *mala* is made fit for removal and this is called *malapariṣāga*. By *aṣṭapariṣāga*, it is meant the progressive decrease of the capacities of the *mala* to bind the soul. Umapati says that re-creation after its resolution by God is occasioned by this factor of Impurity.²⁵ It may be asked how by these changes of the non-intelligent universe, the impure nature of the intelligent souls can be removed in due course? It is answered in this way that by these natural processes, the impure souls are made to pass through a variety of births and deaths, transmigrating from one form of life to another so that *karma* fructifies and is removed by experiencing the fruits. The fructification and removal of *karma* is part of the regular process of the fructification and removal of the original impurity i.e., *mala*. Nature and its processes are therefore brought to pass and utilized for the purpose of liberation of souls by a gracious and omniscient God. *Māyā* is not intelligent and is *jada* i.e., unconscious. It is said to be the assumptive Energy of the Lord because He uses it in the evolution of the world. The individual also cannot be considered to be the causal agent of the world. Individual souls though intelligent, cannot exercise their intelligence independently before taking on bodies and therefore they cannot be the initial creative agent that cause the embodied existence.²⁶ Because of the beginningless defilement the individual souls though they are infinite, become monadic and rendered beginninglessly ignorant and impotent. In short,

they are fettered. One of the bound souls cannot be cause of the world, any more than one of the bonds can be such a cause.

Umapati considers the view of those who consider *ka* to be the causal agent of the world. He says that *ka* has its being only as generated by the thought that one thinks and the word that one speaks and the action that ensues as one acts.²⁷ These are possible only after assuming embodiment and not before it. Action depends on embodied existence and cannot be prior to it. Moreover there is reciprocal dependence between becoming embodied and doing of deeds so that the cause has to be known from something more basic than these two.²⁸ It has been shown that individual souls also are not the causal agent because they cannot act before they get bodies, instruments etc., and an individual's intelligence cannot be exercised independent of embodiment. The result of the entire discussion is that the cause of the world can only be one that transcends the bound souls and the bonds while at the same time standing non-different from them.

Hindu theology assigns the three cosmic functions to the three Gods.²⁹ After speaking of God, Umapati speaks of His functions as uniquely connotative of His supremacy. This is done by showing the relative superiority of the functions of universal destruction in relation to other functions of creation and protection. We have to note the point that this lead is given by Meykandar when he says '*Andamā*' in the first *sūtra* of the *Sivajñāna Bodham*. The function of universal destruction shows the transcendent nature and supremacy of the Lord. Aruṇandi Sivam also refers to this aspect of God when he says that they call Him as one of the *devas*, but they know not that Siva acts through the three Gods, the half of His body is Uma and that neither Visnu nor Brahma was able to fathom the great Jyoti or Light. And they neither know what form arose out of the

at Jyoti.³¹ The episode of Brahma and Visnu searching for His crown and feet and not finding them, proves that God is *Viśvadhika*. The same story which further states that the gods appeared from the great Light shows that God is *Viśvakāraṇa*. The story which further states that the great Light subsided into the *Linga* form shows that God is *aryāmin*. The puranic episode that Uma became half of His body shows that God is *Viśvarūpi*. In this context we must note the distinction between *guṇi Rudra*, who is one among the *Trimūrtis* and the *Mahā Rudra* who is the creator of the universe as shown by Sivajnana Munivar.³² *Guṇi Rudra* does not destroy the worlds above *prakṛti māya*. The states *laya*, *bhoga* and *adhikāra* are attributed to Siva and He is called Siva, Sadasiva and Mahesvara. There is no difference between these forms of the Lord. The saivagamas hold that the Rudra is the matured soul among the *prajāyākalas*. People mistake *guṇi Rudra* for *Mahā Rudra*. Sivajnana Munivar has a long list of quotations along with the Siddhiyār which we have quoted already³³. All these quotations are important to the extent that Siva in His transcendent aspect is not affected by the changes in the Universe, while at the same time, Siva is the support for all the deities who obey the command of Siva. The Siddhantin's point is that Siva is supreme unlike other gods who desired to live long by drinking nectar churned from the ocean and, when, poison came first, ran to Siva and begged Him to save them. Siva took poison and, as ever, is birthless and deathless. It is the lesser Gods who are subject to births and deaths. It is this aspect of compassion i. e., drinking poison to save all living beings from deaths shows for all that both the power and love of Siva.

The idea of power associated with God is sometimes understood to mean only destructive power and hence, the benevolent is equated with Rudra, the destroyer. The critics say that the Siddhantin's conception of Siva

is aesthetically unsatisfactory and morally unedifying. A god, wearing garland of skulls and hissing snakes, dancing at midnight on the cremation ground, surrounded by evil spirits, no doubt, is not likely to call forth religious fervour. The saints ask us to ponder over the significance of the features. There is again the idea that God has control over the destructive forces. The story of kālī dancing with the Lord, illustrates the fact that God conquers the destructive forces which otherwise would overwhelm the world. Manikkavacagar brings this out in the form of questions and answers. Question : The Lord of Tillai's court, by cool palms girt, whence honey drips, there entering does mystic dance perform : what's that my dear ? Answer : Had he not entered there, all the wide earth had quick become Abode of demons armed with flesh-transfixing spears.³⁴ The Lord is said to have danced Kālī into refinement of character.

Nicol Macnicol, after quoting from Manikkavacagar's *Tiruvācagam* says, 'It is hardly necessary to multiply illustrations of the fervent spirit of this worshipper of Siva³⁵. It is constant marvel to note how the heat of his devotion is able to transmute for its purpose of adoration even the repellent aspects of God. His descriptions of Him seem at times to touch the very brink of all we hate. This is he who 'wears the chaplet' of skull's, he is the maniac.

'A dancing snake his jewel, tiger - skin his robe,
A form with ashes smeared he wears ?

Though these aspects are repellent, we must also note the description of Siva as the beautiful one, the one of ravishing beauty. He is described as the Beautiful one who conquered Yama, (the king of death) ; the Beautiful one who drank poison ; the Beautiful one who moves about the universe ; the Beautiful one who goes out to beg ; the Beauti-

ful one who overcame Ravana ; the Beautiful one who rides the bull.³⁶ We have to see the beauty of spirit in overcoming death, the beauty of love that suffers for others in drinking poison³⁷, the beauty of accepting the offerings of people with all their sins in going out to beg ; the beauty of divine might overcoming conceit in crushing Ravana without destroying him - and as soon as worship takes the place of Conceit giving him boons ; the beauty of divine governance of the moral realm in riding the bull of righteousness.

What is really implied by this distinction between *mahā Rudra* and *guṇī Rudra* and between *maha Rudra* and the *Trimūrtis*, is that Siva, the destroyer God stands distinguished in terms of His function of destruction. Creation and protection are not coordinate with the function of destruction. They are subordinated to destruction i.e. what is creation and destruction have their destiny in destruction while destruction is not consummated by yet another residual process. Even though the creative process ensues again after dissolution, it is not by subordinating destruction. From the very sequence of recreation of the world after its dissolution, the Saiva Siddhantin asserts the intrinsic priority of destruction over creation and protection. Destruction is the condition of the possibility of recreation i.e. what is not destroyed cannot be created.

The question may arise as to what happens to Brahma and Viṣṇu at the time of destruction ? The answer is that they are also destroyed at the time of destruction. If they are destroyed, how can they be real creator and protector ? Siva is the only supreme Being and He confers His sovereign power and manifests on them the requisite omnipotence and omnipresence to perform cosmic operation³⁸. The knowledge, and power exercised by them are, therefore, only operative aspects of the knowledge and power that belong to one central knowledge. For once they achieve omniscience and omnipotence they become *muktās* (The liberated) and cease to function as creator and preserver respectively.

It may be asked why Siva should be said to be responsible for all these activities, when it is usual to speak of Brahma, Visnu and Rudra as responsible for the three acts i.e., creation, protection and destruction. The Siddhanntin replies that Brahma and Visnu, on account of their merit, have been given the high authority of Siva to carry out His mandate. Sivanjñāna Yogin in his commentary on the Sivajñāna Siddhiyār quotes the line from *Porripahroḍa* written by Umapati. 'நல்லினைக் கண் வாணாளின் மாலாய் அயனாகி' and claims that the *Caturveda tātparyā Sangraha* shows this to be the view of the Vedas, Puranas and Itihāsas. Sivagra Yogin, another commentator on the Siddhiyār quotes the Siddhiyār line 'நவந்தரு பேதம் ஏகநாதனே நடிப்பன்' and expresses a different view. He says that the conative Energy of the Lord settles in Brahma, causing the predominance of activity. Contative and cognitive activity settle equally in Visnu causing a condition where intelligence and activity are equal to one another. In Kala Rudra, the cognitive Energy alone settles and thus intelligence predominates. These deities are responsible for creation, maintenance and destruction of the gross products. Just as when red-hot iron ball is seen, what emits the glow is fire, and not the ball, the Trinity appear to function while in reality, they are controlled by Siva. Sivajñāna Yogin says that the supremacy of Siva is established by reason as well as verbal testimony. He quotes from Haradattācārya who gives twenty two reasons for the supremacy of Saiva (Mapadiyam pp. 80-81)

Saiva Siddhanta holds that evolution and resolution being contradictory cannot both be natural. what is one, should act uniformly. we now say that all these mutually contradictory functions arise from one God though mediated by other celestial beings. How can we reconcile the two? The explanation can be as follows : All these processes do not introduce any difference in God because of His

transcendent nature. while all cosmic functions proceed from one ultimate source, is not to be thought of as the direct agent in respect of these functions.³⁹ In this respect we compare God to the sun. Because of sun's light, it is possible for the lotus flowers to blossom, to attain full bloom or wither, though the sun is not affected in any way by the activities of the flowers. Thus we may understand Siva to be the transcendent presence implied as the necessary condition for the cosmic operations of creation and conservation.

Umapati next proceeds to describe the nature of the five divine functions of God. These functions which God has taken up are styled the play of His Grace and these are meant to lift the soul from the sea of misery to the seat of abiding bliss. Divine function is describable as sport in the negative sense that it is effortless and implies freedom of action. Sivajñāna Munivar explains the nature of the five divine functions in the first *adhikaraṇa* of the second *Sūtra* in the *Māpādīyam*. He raises the question for whom these five divine actions are performed, whether for God Himself or for others. These functions cannot have a final cause outside God's reality. If they are performed for the soul, then the question arises what is the relation between God and souls?⁴⁰ If the relation is *abheda* like gold and the ornaments made of gold, then the divine actions are for God Himself. If the relation is *bheda* like light and darkness, then there is no connection between God and souls. If it is *bhedā-bheda* like word and its substance, then it amounts to *anekāntavāda*. If the performance of divine actions is not for God Himself, then the question arises whether these actions are useless like the actions of children or madmen. Even a wiseman like a king performs functions like hunting, gambling and also the ordinary functions of perspiration, sneezing etc. The commentator says that all functions have some purpose.⁴¹ Hunting by the king is for

the purpose of protecting subjects from wild animals, or to keep himself active and thus overcome laziness, or for the sake of food. Gambling is to score a victory over the enemy in an indirect way and the acts like sneezing, perspiration take place for the protection of the body. Even the acts of children like building small houses with the sand have their ultimate purpose in training people for taking care of the family when they assume responsibilities. Thus all actions have some purpose. Though God as an entity is different from souls, He is also one with the souls (கலப்பால் ஒன்றாய்) and does these functions for the souls. People quote a line from the *Tiruvācagam* which says that these actions are the play of God, the explanation of this line is that by play is meant, the ease with which God performs these actions. Maṇikkavācagar also says that by these actions of God, souls are redeemed from their sins. Divine activity is Grace in the positive sense in that it reclaims the individual souls lost in the sea of suffering and making it an occasion for God to come and bestow Grace.

Umapati Sivam explains the meaning of five divine functions. Dissolution has the aim of wiping out fatigues of birth and death.⁴² Death is not simply to be seen from its negative side as mere deprivation of life. On the positive side, it removes the spiritual fatigue of the soul which is caught in the cycle of endless births and rebirths. Tiruvalluar says that death is like sleep and birth after death is like waking after refreshing sleep.⁴³ The question now arises is - in what sense is this death or destruction a spiritual rest, or renewal of life? Destruction of the body is effected so that the fatigues of birth and death may be relieved and the soul remain alone i.e., without being associated with the instruments of *māyā* and this basic condition of isolation of the soul precedes the life of empirical enjoyment and suffering. Therefore this condition of isolation constitutes the native existence of the soul.⁴⁴ To be resorted to this

condition intermittently in between enjoying the twin fruits of *karma* is a pre-supposition made with a view to account for the working of the law of *karma*. Consequences of deeds accumulate because of attachment and aversion and they must serially become 'ripe' for removal i-e., their fruits must be experienced. Therefore as a kind of rest and preparation for experiencing new *karma* resolution of the world is indicated. This is a gracious act from both cosmic and individual points of view. If resolution is in the service of ripening of *karma*, recreation is for the eventual ripening of a *mala*.⁴⁵ Protection means making soul enjoy the fruits of *karma* so that *karma* may be totally removed and concealment is to make them turn to such enjoyment. The soul persists in attaching importance to the pleasures of the world because of its ignorance of the true nature of things. It is due to its association with *āṇava* that it is misled into craving for the things that are alien to its nature as a spiritual being. The work of deluding the soul is for a certain period of time aided by *Tirodhāyi*. This is really *Siva Śakti* which hides from souls the true nature of the subjects of the world so that by experiencing them, maturation of *mala* may be effected. Its function though apparently characterized by a negative aspect, has actually positive role. The soul which thinks mistakenly that the objects of the world are pleasure yielding, finally concludes for itself that the pleasures derived from them being evanescent, they are not worth while⁴⁶. Further *tirodhāyi* enlightens the soul by making the *Śuddha tattvas*, *kalā* and other *tattvas* function. Without *tirodhāyi* the soul will not seek experiences which resulting in knowledge brings about maturation of *mala*. What is concealed or veiled by means of the function of concealment is God's own reality in the soul. We must understand the purpose behind the act of obscuration clearly. Obscuration is effected by God to veil the nature of the soul as *cit* and bring about indifference to fruits of actions, good and bad, by first making them engage in action (or

as Sivagra Yogin puts it, to avoid the avoidance of karma) 17 Grace is the grant of release and all activities are thus indicative of His Grace and there is no ground for attributing cruelty to Him. The saiva Siddhantin does not accept the view that destruction is due to *tamas* and obscuration is due to deceitfulness on the part of the Lord. The view regarding obscuration is that as the soul is intelligent, it will not engage in action to workout its karma and attain release, if its true nature is not veiled so as to make it engage in action. Thus *tirobhava* apparently defeats its own purpose. Obscuration is for removing obscuration once for all. So it is for the ultimate good of souls. Maraijñāna Desikar, a commentator on the Siddhiyar says that *tirobhava* does not hinder the soul, it hinders the hindrance to the soul. He tries to show in this way that Gad is not to be thought of as first bringing about obscuration and then removing it. *Āṇava mala* has *jaḍa sakti* and this sakti loses its power when the soul acts. *Āṇava's* might is brought out picturequely by Santalinga Swamiḥa. He imagines *āṇava* to be like a mountain of darkness which threatens the soul, exposes it to the contempt of five persons (the five senses) and challenges the Lord Himself. *Āṇava* is supposed to address the soul thus :

I shall cause you to increase your stock of *karma* and plunge you into birth. If siva comes to save you, I shall test His bravery also ; whereupon the soul prays to the Lord, 'Having said these words, *āṇava* disappeared from my view. Will you not be pleased to change this state of affairs ? In otherwords the evil that *āṇava* does is so staggering that without God's grace, the soul can never hope to overcome it. When the evil effects of *āṇava* are reduced, the soul realizes its true nature and attains God. Thus Siva performs the function of obscuration for the benefit of the soul.

The first three actions i.e., origination, protection and destruction take place in the non, intelligent world. These are performed so that the evil effects of *mala* are destroyed and when this happens, God bestows release on the soul. The last two actions i.e., obscuration and bestowing grace, take place in the souls. Since obscuration can be included in protection and bestowing grace can be subsumed under destruction, the five divine actions may also be reduced to three divine actions. If we consider these five acts from another angle, we may include origination, protection and destruction in obscuration, because all these cause bondage, we may say that God performs only two actions i.e., obscuration and bestowing grace. We may consider these sayings :

The Supreme One who is bondage and release.

‘பந்தம் வீடவையாய் பராபரன்’.

Appar Tevaram.

‘Behold the supreme one who ordains, bondage and release.

‘பந்தமும் வீடும் படைப்போன் காண்க’

Tiruvacagam.

The Supreme one who gives bondage and release

‘பந்தம் வீடு தரும் பரமன்’

Periyapuranam.

God can be approached in two ways. For example, we see the Sun as a disc. When we know the real nature of the Sun, we come to realize that it is many times bigger than the earth. We cannot see the real nature of the sun with our eyes. We can understand it only with the help of our mind. In the same way we can deduce from our observation of the world that there must be one who is the cause of its origination, maintenance and destruction. God performs the five divine functions for the sake of souls. This is the general nature of God. (பொதுவியல்பு) Thus when we consider God with relation to the world, it

is *tatastha lakṣaṇa* (definition per accidens). When we consider God by Himself i.e., without considering its relation to the world, souls etc., it is *Svarūpa lakṣaṇa* (definition per essence) *Upaniṣads* say that *sat*, *cit*, *ānanda* are the *svārūpa lakṣaṇa* of God. Since Saiva Siddhanta holds *S.tkārya vada*, *sat* here means the abiding existent, for there is nothing which does not exist. *Cit* means knowledge and *ānanda* means bliss. What the *upaniṣads* speak of as *sat*, *cit* and *ānanda* is developed as eight attributes in the *Saivāgamas*. They are selfexistence, omniscience, eternal knowledge, unbounded grace, omnipotence, infinite bliss, purity and eternal freedom. Tiruvalluvar also speaks of God as endowed with eight attributes (*eṇṇuṇṇattāṇ.*)

This 'general' and 'special nature' must be distinguished from general and specific nature expounded in epistemology. General nature in epistemology denotes the common nature belonging to all entities of the same category, while special nature belongs to one entity peculiar. This general nature in epistemology is also called *sāmānya* or *jāti* and special nature in theory of knowledge is *Viśeṣa*.⁴⁹ *Sivajñāna Munivar* says that we must clearly understand the general and special nature expounded here.

After considering the general nature of God, we must know the special nature of God. There is a brief reference to the special nature of God in *Sivaprakāśam* and we can understand this with the help of the sixth *sūtra* of the *Sivajñāna Bodham* where the special nature of God is explained in detail. The external objects and their characteristics come under the purview of human beings. The souls know the objects as different from themselves and this intelligence is called finite-intelligence (*aḥavai aḥivu*). Since this intelligence is limited by time and space, impure due to the contamination of *malu*, the knowledge got from this is also subject to limitation. Since God is pure without having origin and decay, God is not to be understood by this intelligence.

Meykandar in the sixth *sūtra* says, "*uṇaruru asathenin*" (உணர் உரு அசத்து எனின்). The words have to be arranged in such a way that we may understand the meaning clearly as '*uṇaruru eninasattu*' (உணர் உரு எனின் அசத்து).

If God is an object of finite understanding, He is also liable to destruction. We cannot say that God cannot be known in any way by us, for He will be non-existent like the horns of a hare. So Maykandar hastens to add '*uṇarādu enn inmayin*' after '*uṇaruru asathenin*'.

It is not correct to say that God does not exist, because we do not perceive Him. We must cultivate the required fitness to see Him. When in the darkness of night, a person enters a beautiful palace which contains good paintings and is of great architectural beauty, he cannot see those pictures and appreciate the beauty of the palace. In the same way when we are immersed in spiritual darkness, we cannot see Him who can be seen only through His grace. Sages who have experience of God give us certain suggestions as to the way in which we may approach Him.⁵⁰ Tirujñāna Sambandhar says,

'Do not by arguments and examples, indulge
In excessive enquiry. Our lord is a blazing light
Ye who wish to be rid of great sorrow live with
your mind fixed on Him
Come, ye holy ones, unto the lord'.

At the same time, the Saiva Siddhantin does not neglect the importance of reasoning.⁵¹ Tirumūlar says,

'Direct your thinking as far as it can go
Express the Truth as best you can
Even if denied, our lord verily exists,
Seek ye the good well-tried path'.

Appar also says that since he has experience of God, he cannot understand those who say that God does not exist.

To say that 'God does not exist' is possible for those who have no required fitness (i.e. *meṃṇṇu*) and not for those who have required fitness and actually experienced Him.

‘அந்தி வட்டத் திங்கட் கண்ணியன் ஐயாறமர்ந்து வந்தென் புந்தி வட்டத்திடைப் புக்கு நின்றானையும் பொய் என்பெனோ? சிந்தி வட்டச் சுடைக் கற்றை யலம்பச் சிறிதலர்ந்த நந்தி வட்டத்தொடு கொன்றைவளாவிய நம்பனையே’ .

The Lord residing at Tiruvaiyaru, wearing the crescent-moon comes and resides in my intelligence. When I experience this, can I say that 'He does not exist'. This expression of Appar may be compared to the passage which accurs towards the end of the *Brahma - sūtra bhāṣya* of Sankara. Sankara asks : 'How is it possible for another to deny the realization of Brahman knowledge experienced in one's heart, while bearing a body?'⁵²

God cannot be known by human intelligence alone and so He is called Sivam. At the same time, He is experienced by the sages, so He is called *Sāt*. Thus God is described as *Siva sat* in the *Sivajñāna Bodham*. The sixth *sūtra* says,

'If He is knowable, He is non-real ; if He is unknowable, He is non-existent. Therefore the truly wise say that He is neither but is spiritual Reality, know-able and unknow-able'⁵³ The Tamil word '*Cemporu*' gives the meaning which is expressed by the Sanskrit word *Sat*, This can be known from the *Tirukkural* text (358).

‘சிறப்பென்னும் பேதைமை நீங்கச் சிறப்பென்னும் ;
செம்பொருள் காண்பது அறிவு’

True knowledge consists in the removal of ignorance which is the cause of births, and the perception of True Being who is (the bestower of) heaven.

Umapati Sivam says that without the instruments of knowledge, the soul cannot know anything. In the *Kevala-*

vasthā the soul has not experience of objects, because the soul is not associated with the instruments in that state. Again Umapati says that with the help of instruments also, the soul cannot get knowledge about God, because the senses give only partial knowledge. With this partial knowledge, we cannot hope to get knowledge of God. How can the individual realize Divine Wisdom? Umapati says that Divine Wisdom is revealed to the individual soul by God Himself graciously descending as a preceptor. God will come, as a preceptor only when the soul performs penances i.e. 'caryā, kriyā and yoga' which are called immortal penances. Meykandar distinguishes the ordinary penances like bearing with hunger, living in the forest etc., from the immortal penance (இறப்பில் தவம்). Caryā, Kriyā and yoga are called immortal penances because their fruit i.e., Jñāna is immortal while the fruits of ordinary penances are liable to destruction. God coming as a preceptor, shows the way to sever the connection with the bonds and reach His feet. This is effected by the rite of 'adhvā śuddhi.' By this process, the finitizing effects of adhvās are destroyed and the individual's knowledge, action and feeling which are limited become infinite due to their association with the infinitude of 'Siva Sakti'. With the grace of God, this expansion of the individual's faculties can take place even when the soul is associated with the body. In the beginning, māyā is the source of Partial concealment of the soul's intelligence. (S. S. S.I I. 53). After the onset of grace, the body ceases to conceal and becomes medium of expression of God's grace.

Now we may ask what is the use of knowing the general nature of Lord Siva? After knowing the general nature, we must worship Him both outwardly and inwardly and this will give Jñāna which is the ultimate means to attain liberation. Tiruvalluvar also emphasises this point when he says, 'What profit have those derived from learning

who worship not the good feet of Him who is Pure knowledge?⁵⁴

Again he says? 'The head that worships not the feet of Him who is possessed of eight attributes, is as useless as a sense without the power of sensation.'⁵⁵

If we know the general nature, we cannot get the benefits like the removal of suffering and the experience of unexcellable joy which can be got only through knowing His special nature. We can know His specific nature when we know through His grace, *tiruvavarūl*, abandoning the habit of knowing through the finite intelligence. Then we have the removal of suffering and enjoyment of bliss. God is called 'Siva Sat' only in this context. We may consider these sayings :

'அன்பினில் விளைந்த ஆரமுதே'

Tiruvacagam

'ஈறிலாப் பதங்கள் யாவையுங் கடந்த இன்பமே
என்னுடைய அன்பே'

Tiruvacagam

'அவனருளே கண்ணாகக் காணின் அல்லால் இப்படியன்
இந்நிறத்தன் இவ்வண்ணத்தன் இவனிறைவன்
என்றெழுதிக் காட்டொணாதே'

Appar Tevaram

'அயரா அன்பின் அரன் கழல் செலுமே'

Sivajñāna Bodham

All these statements in both the devotional and expository works relate to the specific nature of the Lord.

We may consider how God helps the three kinds of souls (*Vijñānakalas*, *Prajayakalas* and *sakalas*) to get release from bondage. *Vijñānakalas* get release i.e., from attachment

to *tattvas* like *kalā* due to the special knowledge (*Vijñāna*) they have and God instructs them through their intelligence. The *pralaya* *kalas* get release at the end of *pralaya* i.e., destruction of the universe and for them Siva appears in a superhuman form, like having four hands, three eyes etc. For the *sakalas*, who are associated with the three *malas*, Siva appears as a human guru, and bestows grace when the soul attains *iruvinaippu* (attitude of indifference to the twins fruits of *karma*). He takes the human form because the soul may not approach Him, if He comes with all his glory. Thus as the stalking horse (தீவகம்) is used to catch animals, God comes as a human preceptor and makes the soul turn to spiritual ways. Thus God has a purpose in taking a human form. Siva appears to the *pralaya* *kalas* in a superhuman form, performs purificatory rites and removes *mala*. Siva resides in the intelligence of the *Vijñāna* *kalas* and informs them. In both of these cases, there is *nirādhāra* *Siva dīkṣā*. To the *Sakalas*, *Siva* appears in the form of a preceptor, performs purificatory rites and removes *mala*. This is *sādhāra* *dīkṣā*.

As the ripening of *mala* varies for the various souls, the purificatory rites performed by the Lord are also of various kinds.

Dīkṣā

Nayana	Sparśa	Vācaka	Mānasa	Sāstra	Yoga	Hautri
(Seeing)	(Touching)	(words)	(Meditation)	(Scrip- tures.)		

These *dīkṣas* help the soul by removing the evil effects of *āṇava* and bestow bliss on the souls. In *nayana dīkṣā*, the preceptor sees the disciple with His gracious eye like the fish which hatches its eggs by its look.⁵⁶

This is also called *cakṣu dīkṣā*. In *sparśa dīkṣā*, the perceptor performs certain rites to remove the pupil's

bondage to make him like Siva. This may be compared to the birds brooding on their eggs. *Vacaka dīkṣa* is teaching the five sacred letters according to the eligibility of the disciple. In *manasa dīkṣa*, the preceptor graciously thinks of the pupil even as the tortoise is said to think of the egg. *Sāstra dīkṣa* is teaching the nature of *Patī*, *Paśu* and *pasa* in conformity with sound tradition and teaching the union of Siva with souls when the evil effects of *āṇava* are destroyed.

Yoga dīkṣa is teaching the pupil to practise *niradhara Siva Yoga*. Among the various *dīkṣas*, *hautri* is unique and possesses all other *dīkṣas* as its parts. The first six *dīkṣas* are of two kinds.

i) They may be performed independently of *hautri dīkṣa*.

ii) They may also be performed as parts of the *hautri dīkṣa*. These *dīkṣas* are performed independently of *hautri dīkṣa*, for those who are not eligible for *hautri dīkṣa*. *Hautri dīkṣa* is two-fold as *jñāna hautri* and *kārya hautri*. The first is performing the rites by mentally assembling the several things. The second is actually getting the required things and performing the rites.

Umapati then considers the three forms of initiation i.e., *Samaya*, *viśeṣa* and *nirvāṇa*. *Samaya dīkṣa* qualifies one for the chanting of *mantras* and *viśeṣa dīkṣa* qualifies the person for specialising in rites of worship and yogic practice. *Samaya dīkṣa* is initiating a person into a particular religion and this is done for those who have *mandatara saktinipāta*. *Viśeṣa Dīkṣa* is making the person so initiated to do. *pūjā* etc., and this is done for those who have *mānda saktinipāta*. *Nirvāṇa dīkṣā* is completely removing bondage and helping the soul to reach God.

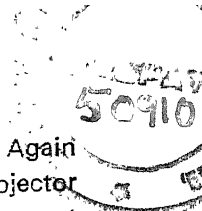
Nirvāṇa dīkṣā is divided into (1) *satyo nirvāṇa dīkṣā* and (ii) *asatyo nirvāṇa dīkṣā*. *Stayonirvāṇa dīkṣā* gives release immediately while *asatyo nirvāṇa* gives release at physical death. While *satyonirvāṇa dīkṣā* is performed for *tīratarā śaktinipāta asatyo nirvāṇa* is done for *tīvra śaktinipāta*. Siva comes in the form of a preceptor and purifies six *adhvās* either by *jñāna* or by *kriyā*. *Nirvāṇa* leads the soul to the path of spiritual wisdom by helping it to purify the six kinds of ways through which the fruits of *karma* reach it. *Adhvā* means way and the fruits of *karma* reach the soul through the ways. In the same way, the soul can attain liberation only by destroying the *karmas* which are accumulated in the six *adhvās*. The *adhvas* are *mantra*, *pada*, *varṇa*, *bhuvana*, *tattva* and *kalā*. The first of these is absorbed by the second, first and second by the third and so on. When the *karmas* which are accumulated in the *adhvās* are destroyed, *māyā* which comes as the support of *karma* is also destroyed and is again absorbed by Siva. When *Tirodhāna śakti* subsides, the soul is freed from *mala*, birth etc., and comes to have knowledge of Siva.⁵⁷ Siyagra yogin, commentator on *Sivajñāna Siddhiyār* says that *adhvas* are purified with the help of *kriyā*, *jñāna* and *sambhava dīkṣas*. *Kriyā dīkṣā* removes the bondage of *karma*. *Jñāna dīkṣā* is performed by contemplation done with *Siva Sakti*, while *sāmbhava dīkṣā* is done with *cit śakti* alone. By these three *dīkṣās*, impurity of *adhvas* is removed.

Mantra, *pada* and *varṇa* are the products of *śuddha māya*; so they are called *śuddhādhva*. *Tattva* is the product of *śuddha* and *aśuddha māya*. Hence it is called *miśradhva*. *Bhuvana* means world. Since the world is produced out of either *śuddha*, or *miśra* or *prakṛti māyā*, *bhuvana* is called *śuddha*, *miśra* and *prakṛti adhva*. These three *adhvas* expand into the five, *mantra*, *padā*, *varṇa*, *bhuvana* and *tattva*.

The Lord removes the evil effects of *aṇava mala* and *āgāmi karma* by His *jñāna śakti*; this is like light removing darkness. In order to cause *aṇava mala* to ripen, He makes the soul experience *karma*, arising from thoughts, words and deeds, which now exist in the six *adhvās*. When the soul becomes fit, the Lord appears as the preceptor, destroys *sañcita* and purifies *adhvās*. To sum up *aṇava* and *āgāmi* are removed by *Jñāna Śakti*; *Sañcita* and the products of *māyā* which support *sañcita* are removed by *Kriyā śakti*; and *prārabdha* is removed by being experienced.

The question may arise whether God can be experienced by human beings. Umapati says that God cannot be reached through *pāśa jñāna* or through *paśu jñāna*.³³ He can be realized only through *Patī jñāna*. We cannot experience God through instruments like eye, ear etc., and also by mind, because these are the products of *māyā*. Since *māyā* is a category of *pāśa*, the knowledge which we get through the instruments of *māyā* is called *pāśa jñāna*. When the soul discriminates itself as different from all these products of *māyā*, and considers itself as an intelligent being, this knowledge is higher than *pāśajñāna*. The soul is called *paśu* and the knowledge which the soul knows about itself is called *paśu jñāna*. Umapati Sivam says that God is not to be experienced either through *pāśa jñāna* or through *paśu jñāna* but only through *patī jñāna*.

The metaphysical propriety of speaking of God as the Infinite which manifests Itself may be questioned. It may be objected that if the separate existence of souls and the world is recognized we thereby limit the Infinite the objector argues that the Infinite is the one without a second. He wants to establish this proposition by quoting the vedic declaration that Reality is one. The Siddhantin answers the objection by explaining the Vedic declaration as meaning that Supreme Reality is one. We are reminded of Manikkavacagar's



'See Him, that one, whose title is the only One!,'⁵⁹ Again the Siddhantin feels that the sense in which the objector understands the infinite does not do justice to the concept of the Infinite. Perhaps the conception of the Infinite, as explained by the *Sivasama vādin* may be found helpful, in this context. The *Sivasomavādin* has explained the concept of the Infinite by arguing that [a] spiritual entities do not limit one another in the way material entities do and [b] that there will be no conflict between the will of the Lord and the will of the released soul because these are identical, in intending the welfare of all living beings. There will be thus concord of wills, not discord. In brief there is thus no incompatibility of existence or purpose between the lord and the souls, since both are spiritual entities and both are actuated by benevolence and compassion for souls in bondage and whom they wish to emancipate.

We may also consider another point. It is the mark of a highly evolved soul to take delight in the existence and welfare of other souls. In fact, such souls find their self-fulfilment in sacrificing themselves for others. They are the salt of the earth. They live for others and not for themselves. Hence they promote the interests of others and help these to grow to their full stature. When such is the case of the great ones, it follows afortiori that God would rejoice in the full blossoming of the souls and not feel himself limited by their existence or greatness. What is more He helps them to realize their real greatness. The Eighth sutra of the Sivajnana Bodham explains how like a king who rescues his prince kidnapped by gypsies and reveals the prince's royal heritage, God also wants the soul to realize their divine heritage as His children. If an earthly father rejoices in the greatness of his son, it follows afortiori that our heavenly father would rejoice all the more.

V.A. Devesenapathy in his book of human bondage and divine grace, (p.19.) quotes from Dawes Hicks 'The

philosophical basis of theism' to reinforce the Siddhantin's conception of the Infinite. Dawes Hicks says, 'The infinitude of knowledge and of love has nothing in common with the endlessness of space.' To know or to love anything or any one genuinely or intensely is to be 'infinite' in regard to that person or thing. The mind of Peter Bell was limited and imperfect not because it was other than Primrose but because it failed to appreciate the Primrose; the poet was free from that limitation, not because Primrose was, in any, sense, part of him but because he could appreciate its beauty and experience the joy of such appropriation. And, so likewise in regard to the world, God may be 'infinite', not because He is the world, not because the world is part of him; but because in and through Him, the world has meaning and significance; because His knowledge of it is complete and His solicitude for it perfect. To me, at all events, it seems simply a misuse of language to call an individual finite or limited, *merely* because other there enter individuals distinct from himself. If there were no other individuals, then, his being would indeed be impoverished and his sphere of influence is confined.' What Dawes Hicks says about Religion in the concluding sentence of his work is also worth quoting because it throws light on the need to recognize the supreme mind (and, by implication, the finite minds): "Religion in its highest form rests, as I conceive it, upon belief in a supreme living and personal Mind; it loses its meaning if the ultimate ground of things be taken to be a system of thought contents which preserve their timeless being while human souls, such as these are then supposed to be, arise and pass away'." [1]

The supremacy of the Lord is also clear when the Siddhantin speaks of God as the Lord of the Universe. The

[1] Here the argument closely follows Dr. Devasena Kather's work of human bondage and divine grace.

souls are His slaves (அடிமை) and the world is His possession (உடைமை) Thus the universe, animate as well as inanimate, being under His control and guidance cannot limit His finitude. We have shown that it is possible to admit the existence of souls without compromising the the infinitude of God. But the question arises as to whether *pāśa* limits the infinitude of God and become rival to Hīm. The Siddhantin replies that *āṇava* the root evil, is a principle of darkness clouding the intelligence of souls. As *āṇava* is unable to function unless it is activated by the Tirodhana Śakti of the Lord, it is really under His control. *Māyā* the stuff out of which the material universe evolves, may be considered to be independent of God as coeval with Him. But maya also cannot evolve without the Lord's resolve. The objection may be raised that if maya is co - eternal with God, then He is not a creator but at best can only be an architect fashioning the universe with the material that is already there. At this state thræ main answers may be given with regard to the existence of the world, first answer is that matter exists along side of Him. This answer may call forth the objection just noticed that if matter exists independent of God, we are left only with an architect, not a creator. So another answer may be given. It may be said that the world evolves out of God Himself. This would give rise to another difficulty that, if the world evolves out of God, then He would become subject to change. we cannot think of God as changing or as being split up into the world. The third answer that is advocated is that the world is not a real transformation of God but is only an illusory transfiguration. This, the Siddhantin feels that, is not the proper explanation. For if the world is only an illusory transfiguration of God, and there is no existent other than God, then there is really no world, no creation etc. In so far as the Siddhantin accepts the reality of creation, he may not accept that scriptural declarations about the crea-

tion of the world etc., are not the final truth. The Siddhantin also feels that this answer seems to involve a denial of the problem itself by pointing out the difficulties in the answers suggested and thus imply that the problem is inadmissible. Umapati Sivam states the Siddhanta position with regard to creation thus: ⁶⁰ What is the material cause of the universe? The answer is that maya is the material cause of the universe. If it is stated that God and not maya is the material cause, then it is to be stated that the unintelligent world cannot spring from God who is supreme Intelligence. The question may take another turn as what the need is for a God, if maya itself evolves into the universe, for which the rejoinder is that as maya is inert, it cannot by itself associate with souls as their body, the world in which they live etc. Hence God is necessary. Then one may say that it detracts from God's omnipotence if He is not to be able to create without maya. The right view is that though maya is as eternal as God, it is God who is the master who wields it to create any form He pleases. ⁶¹ But (just because maya is eternal like Him) no one would say that maya gives primacy to the Lord. Though maya is eternal like God, it is not intelligent and maya is made to act through energy of the Lord for the sake of souls.

As for karma, again, it may be said that applying the principle of parsimony, we can have either karma or God and that it is unnecessary to have both. If we recognize karma also in addition to God, is it not implied that God is powerless to interfere in the affairs which are determined by karma? The siddhantin's reply is that karma being inert, cannot operate without the help of God. God rules over karma also, though normally He may not overrule karma. karma is meant to serve a purpose viz, to enable souls to learn to act righteously without caring for consequences and without the sense of agency. When this lesson has

been learnt, God brings the individual under the sovereignty of love after having first placed him under the sovereignty of moral law. Once the individual surrenders to the Lord, Karma ceases to bind him. Siva is described as the destroyer of sins. Manikkavacagar asks challengingly,

‘And are there other sin-destroyers, say! in this wide-world?’⁶² The siddhantin explains the supremacy of the Lord with a telling imagery. The bonds hold in their grip only those who are not devoted to Him. If the bonds attempt to get into their clutches the devotees of the Lord, they will be in the same plight as an ant which attempts to eat fire.⁶³

Umapati Sivam explains the nature and form of Divine Wisdom without compromising the existence of souls and bonds. Umapati says that though Divine knowledge pervades the world, it is unaffected by the intelligent and non-intelligent entities.⁶⁴ The intelligent and the non-intelligent world function toward their appointed destiny due to the benign presence of the concealing sakti. The Lord transcends the intelligent and non-intelligent entities and these entities are used for helping the soul by the Lord. The phrase ‘நன்னலம் பெற நிறைந்த ஞானமே ஞானம் என்பர்’. Which occurs (SP. 69) emphasises the infinitude of siva. siva-jñāna Yogin gives the meaning for this phrase that Pati jñāna alone is independent and *paśu* and *pāsa jñāna* are dependent on *Pati*. At the level of *pāsa*, there is no freedom. The bonds are inert and function only when they are activated by God. At the level of *paśu*, there is freedom but that freedom is limited by the soul’s previous karma. The soul can function only after getting the body, instruments etc, provided by the Lord. In the state of *kevala*, the soul is not associated with the instruments of *māyā*. In the *sakalā-vasthā* God provides the soul with body, instruments etc, and the soul gets knowledge only with the help of these

instruments. Thus while at the level of *paśu* even though there is freedom, that freedom is conditioned by the soul's past deeds. Only at the level of *Pati*, we have supreme autonomy.

This supremacy of *Pati* is compatible with the existence of souls and bonds, if we understand the concept of the Infinite in the sense explained earlier. Umapati explains the supreme autonomy of *Pati* with the help of an analogy. Just like the sunlight which pervades all space, the Divine knowledge pervades the world for the good of souls, unaffected by the intelligent and non-intelligent entities in the world which are illuminated by it. The wise consider this knowledge alone as real knowledge or wisdom.⁶⁵

It is interesting in this connection to note what the author of '*Sivaneri-prakāśam*' gives as answer for the question whether God is not affected by *paśa*. He replies by giving the following analogies.⁶⁶

- 1) Though air pervades the sky, heat, cold, movement etc., which occur in it do not affect the sky.
- 2) Salt affects water in the sea, not the space which contains water.
- 3) Though antidote and poison may be found on the same tree, antidote does not remove the poison from the tree. It is useful in removing poison if anyone has taken poison.
- 4) Though poison is found in the snake, it does not affect the snake.
- 5) Asafoetida destroys any tree with which it may come into contact, but it does not destroy the tree on which it grows.

Thus the siddhantin tries to maintain the supremacy of the Lord without denying the existence of souls or of the universe.

⁶⁵ Cf. P. 52

CONCEPTION OF SOUL

The concept of soul is very important in Saiva Siddhanta. The advaitin says that consciousness (*cit*) aspect of Brahman is like a lamp placed between two rooms and if we understand it aright, then we can understand all the three aspects of Brahman i.e., *Sat*, *cit* and *ānanda*. In the same way we may say that if we understand the concept of *paśu* clearly and distinctly, we can understand all the three concepts of *Pati*, *paśu* and *paśa* correctly. Umapati Sivam uses three terms i.e., Aruyir vargam, (ஆருயிர் வர்க்கம் SP.8) literally the class of precious souls, *Narpaśu vargam* (நற்பசுவர்க்கம் SP. 16) literally the class of good cows, here *paśu* or cow stands for souls and *sadasat* (SP. 57) to denote the soul. We must clearly grasp what the Siddhantin means by the term *sadasat*.¹

This Siddhantin speaks of the Lord as '*sat*' of the soul as '*sadasat*' and of the bonds as *asat*. But as *pati*, *paśu* and *paśa* are all eternal entities according to Saiva Siddhanta, we must understand the term *asat*, in valuational and not in an ontological sense. As entities, the three have neither beginning nor end.² we may also point to literary usage both in English and in Tamil to reinforce the point.³ we say of some one who is not important in a given setting that he (or she) is a non-entity. Surely, it does not mean that he does not exist, that he (or she) is a non-entity, It only means that he does not count for a given purpose. Almost the same is conveyed in popular Tamil, when we say, 'He is not to be counted',. We must understand *paśu* and *paśa* in this specific manner.

This 'sadasat' nature is denoted by Meykandar as 'adu adu adal' (அது அது ஆதல்) and is paraphrased as *yādonru parin adan iyalbhy nirral* (யாதொன்று பற்றின் அதன் இயல்பாய் நின்றல்) by Tayumanavar. These mean that the soul becomes one with whatever it is associated with or attached to. That is to say, whatever its own nature or individuality may be, when it becomes united with another, it loses its own characteristics and individuality and partakes of the nature of the thing it unites with and completely margs itself in the other. It is to be noted that the *sadasat* characteristic of the soul is in general consonance with the Tamil tradition.⁴ Tiruvalluvar says,

'Just as the water changeth with its soil's taste and hue, So too a man's own nature changeth with his company too!'⁵ The water falling from the sky is colourless and tasteless, but as it touches the earth, it becomes sweet or dirty or discoloured according to the nature of the soil, losing thereby its individuality and purity. So does a man become good or bad according to the association he forms. It is because of the soul's strong tendency to identify itself with its environment that sage Tayumanavar sings,

"Oh! for the day when I shall be in inseparable union with the wise, ever stable One,
Even as now I am in inseparable union with the primal Impurity."⁶

The *Sivajñāna Bodham* written by Meykandar is the basic text of Saiva Siddhanta. It is short in extent and very terse in style. Meykandar's disciple, Aruṇandi Sivam wrote a commentary in verse on the *Sivajñāna Bodham* and this is called *Sivajñāna Siddhiyar*. The *Sivajñāna Bodham* is called the basic text (*mudal nūl*) and *Siddhiyar* is termed as a derivative work (*vaḷi nūl*). Umapati Sivam wrote the *Sivaprakasam*, elucidating points not explained in the two earlier works and leaving out those aspects which were

clearly explained in those texts. Meykandar states the arguments for the existence of soul in eight parts (*adhikaraṇas*) and *Aruṇaṇḍi Sivam* deals with this subject although not in great details. Umāpati Sivam does not take up the question of the existence of the soul for discussion. Instead he proceeds to explain the nature of soul in the state of release at great length. The *Sivaprakāśam* is dependent work (*cārbu nūl*). We may briefly consider the main points regarding the arguments for the existence of the soul as gathered from the *Sivajñāna Bodham* and the *Sivajñāna siddhiyār*.

Replying to the *Sūnyavādin*, the Siddhantin says that the *Sūnyavādin* does not merely say that the soul does not exist. He says that the body, the instruments etc., are not the soul. Here it is not bare negation, but it is a case of significant negation and so the very denial of the soul implies the soul. This reply of the siddhantin is similar to that of Descartes who contends that the very fact of doubting implies the doubter. *Dehātmaavādin*, (belonging to one sect of the materialists) says that what we mean by the soul is the body and therefore the body must be taken to be the soul. The Siddhantin replies that as in the case of a man who, while speaking of his wife and his city, speaks in the possessive sense (as my wife, my city) knows that he is other than they, in the same way when we speak in the possessive sense of the body, we must know that the soul is different from the body. There is also another reason in support of this fact. If the body is the soul, it should be able to exercise its function even after death, because all the constituents of the body are in the dead body also. Since this does not happen, the notion that the body is not the soul is justified. *The Ināiryātmaavādin* says that the *indriyas* or five organs of sense, which perceive the different sensations, are what we mean by the soul. We can see four defects in this theory. The five organs of sense are capable of having consciousness

but not desire or will. The soul is an entity which is characterized not only by consciousness, but also by desire and will as well. Secondly, each sense organ perceives a different phenomenon and does not know what the other senses perceive. The eye can only see, but not hear etc. The soul is an entity using all these senses, has awareness of the data given by them and thus the senses cannot be the soul. Thirdly, the senses have only objective awareness, but do not have subjective consciousness. The eye can see, but is not conscious of seeing. The soul is a conscious entity which not only has awareness, but is also conscious of its awareness. Fourthly, if the sense organs constitute the soul, how can we explain the cognition of dreams, where the sense organs do not function? It is the soul which perceives dreams in sleep when the sense organs are inactive.

The *sūkṣma dehātma vādin* says that the subtle body (*sūkṣma deha*) is the soul. But this is untenable because there is knowledge of dream state on waking up. If this knowledge is said to be due to the subtle body, then there should be no difference between the dream state and waking state in regard to the content of the dream. We do notice a difference. The content of dream is dim in the waking state while it is vivid during the dream state. : Therefore the subtle body cannot be the soul. When we say that the soul distinguishes itself from the body, the term 'body' includes both the subtle and the gross bodies and so the subtle body also cannot be the soul.

The *antaḥkaraṇātma vādin* maintains that the internal organs of knowledge constitute the soul. This is not acceptable for the reason that the internal senses are dependent for their material on the external senses; and as the internal organs are different from this material, so is the soul different from *antaḥkaraṇas*. As the internal organs are only Intelligent when viewed in relation to the subordinate *tattvas*

but are non-intelligent when viewed in relation to the soul, the internal organs cannot be the soul. As in the case of external senses, the internal organs have only objective consciousness, but not subjective awareness. Hence though the *manas* doubts, it does not know that it doubts and thus the internal organs cannot be the soul.

It may be said that unlike the subtle body which is present in the dream state, *prāṇa vāyu* which is present always, is the soul. The Siddhantin replies that the body is given to us in order that we may have cognition of the world and the experiences of pleasure and pain. These experiences should be available to *prāṇa vāyu* at all times as it functions at all times. However as these experience are not present in sleep even though the *prāṇa vāyu* is present in that state, they are obviously not for the benefit of vital air. Functioning for the soul which is other than the vital air, these experiences present themselves when the soul is awake and are in abeyance when the soul rests. It may be suggested that while each of these claimants may be unsatisfactory, all of them together could constitute the soul. But such an aggregate of the body, sense organs, subtle body, vital air and internal organs cannot be the soul as it would cease to be an entity and become a number of things.

Lastly, the suggestion may be made while there is need to recognize the existence of the soul as different from all these, this soul is the Lord Himself, This is unacceptable for the reason that the soul which uses instrument, for attaining knowledge cannot be the Supreme Intelligence. The soul knows only when it is made to know-in other words it does not know by itself and cannot be God. The Siddhantin concludes by stressing the need to recognize the existence of an intelligent principle, different not only from matter, but also from the Supreme Being.

We may now consider Umapati's classification of souls. He explains the distinction of souls into three kinds. They are *viññānakalar*, souls with one primal impurity (*āṇava mala*), *prajñāyākalar*, souls having *āṇava* and *karma*, and *sakalar* having the three impurities. In the verse expressing humility and deference to others (*avaiyadakkam*-அவையடக்கம்) we can find Umapati Sivam classifying men into three other kinds. He says that whatever is old cannot be deemed to be good (on account of its antiquity alone) and whatever book comes forth today cannot be judged ill because of its newness. Men pledged to seek good in everything will not mind the dust that covers a beautiful gem but only appreciate its true worth. People of middle calibre will investigate and welcome the beauty and antiquity of a work. Men who have no capacity to judge the fault, excellences and substantial worth of a production will praise it, if many admire it and will in the same breath condemn it on hearing others speak ill of it, because they have no opinion of their own. Here we find the three kinds of man, *uttama*, *madhyama* and *adhama*. We find the same theme in Kalidasa's *Mālavikāgnimitra*. In that drama while answering the objections that when there are prominent authors like Bhasa, Saumilla etc., why Kalidasa's drama is praised so much, Kalidasa answers "All poetry is not good merely because it is old nor is it faulty because it is new. The wise, after examining both, accept either. He is a fool whose mind is guided by the convictions of others".⁷ Here we can find that while Umapati Sivam takes the hint from Kalidasa, he develops it further. Kalidasa described two kinds of men only i.e., *uttama* and *adhama*, while Umapati Sivam explains this idea, by expanding the classification of men into three kinds in a beautiful Tamil verse. (SP. 12.)

Umapati Sivam describes the state of the soul in the bound condition in verse nineteen. Saiva Siddhanta admits a plurality of related souls, relation being possible through

the commonly present medium of God, with which each soul is non-dualistically related (*eṇṇaridāy SP. 19*) The souls are many in the ultimate sense also, as it is for Sankhya, but they are not ultimately disparate and unrelated to each other. Umapati Sivam says "The number of free and the number of unfree are equal to the number of days past since creation and the days yet to come"⁸. The souls besides being a plurality, are also eternal substances, which is denoted by the word '*nittamāy*' by Umapati Sivam. The reality of soul is not the reality of series of states of consciousness, but one of abiding continuity. Being of the nature of spirit (*cit*), the souls are uncreated. Though uncreated, their states of embodiment are accomplished by the grace of the Lord in accordance with their karma. (*Yakkai aṇṇal aruṭal naṇṇi SP. 19*). Originally sunk in the impurity of spiritual darkness, the soul acquired bodies suited to work out its *karma*. As a result of embodiment, the class of *paṣu* comes to be differentiated as male, female and neuter. By virtue of identification with the bodies with it is associated; it becomes an experiencing agent (*bhokta*) and thinks that it is the doer (*karta*). The soul experiences objects in diverse ways. In the wake of its empirical life, which is one of action both in the negative and positive sense, of doing the good and also of doing what is not good, (*hita, ahita*), the soul is led to commission of merit and demerit. And in order to enjoy the fruits of merit and demerit, the soul is launched on in its career of repeated births and deaths. The soul has to experience the fruits of its karma in heaven, in hell and in this world. When this congenital impurity (*iruṭmalam*) becomes ripe for removal by Grace's special dispensation (under the guise of a preceptor), the light which has been shining from within itself is disclosed to it and the darkness is dispelled so that it attains the feet of the Lord.⁹ Such is the nature and destiny of the soul in brief as expounded in the nineteenth verse of *Sivaprakasam*. The relation between God and soul

is described in Saiva Siddhanta in the paradoxical manner-viz. He is such who is the multiple souls (*avaiyeyāi SB 2*). He is also one Himself (*tāneyāy SB 2* and also *tānetani TVP 8*) and also He is at once both (*avaiye tāneyāy SB 2*).

After explaining the state of soul in bondage Umapati proceeds to explain *ṣāṣa* i. e., *āṇava*, *karma* and *māyā* and their impact on the embodied soul.¹⁰ Then he defined the nature of individual soul in terms of its three causal states (*kāraṇa avasthās*) i. e., *kevala*, *sakala* and *śuddha*. These are called causal states in relation to states like waking, dream, sleep etc. Which are called the effect states (*kārya avasthās*). The causal states include the pre-empirical, empirical and the supra-empirical states. These are marked respectively and the supra-empirical states. These are marked respectively by complete concealment, partial revelation and total revelation of the cognitive, conative and affective states of the individual. He describes these *avasthās* in the present context, how by means of these states of the individual, is effected a progressive dissolution of bondage. In the *uṇmai* part of the book i. e., in the state of release also, Umapati reverts to this topic where he focusses attention on the actual dissolution of bondage in and through a life of purity. (*Śuddhavastha*). In short, *kevala avasthā* is a state of preembodies isolation where the soul is devoid of manifestation of knowledge and activity.

Kevalāvasthā : Of the three states, *kevalavasthā* is one of total immersion in the darkness of *āṇava* and description of this state can only be from the perspective of embodied existence in terms of negations of various positive characteristics. The negative characteristic amounts to saying that the individual soul barely exists, devoid even of the specific attributes which are the special characteristics of individuality. It is compared to a lustrous gem that has been put in an ink bottle, in which its lustrous nature remains obscured, but not destroyed by the ink that envelops it.

(*Maraijñāna Sumbandar's Commentary on Sivajñāna Siddhiyar*). Umapati says that the soul is compared to the eye that is enveloped in darkness. The eye is wide open, yet it does not 'see'. What it lacks as a consequence of being enveloped in darkness is not its sight, but the facility to see the object. There is nothing in the situation of its being enveloped in darkness, neither in the eye-sight itself nor in the encircling darkness that points to a possibility of deliverance from the predicament. (*aduvāy nīngum vagaiyinri SP 33*). The needed facility cannot be provided by anything other than a ray of light from without. This state precedes the individual's association with the apparatus of *tattvas* that go to constitute the contents of empirical experience. The soul in the *kevala* state is devoid of the *tattvas* generative of experience (*bhoga kāṇḍa*), those that constitute the contents of experience (*bhogyā kāṇḍa*) and of activity that arises in the *sakala* state. The soul is unveiled by the operation of instruments beginning with *kalā*. The soul is likewise devoid of will and agency and of even a rudiment of individuality that is provided by bodily form.¹¹ It is in fact one with *mala* in such a way as to make us say that it is nothing apart from the enveloping *mala* (*malamanṛi onṛumitai enum iyalbāy SP 33*). It has no knowledge either, being unassociated with knowledge-unveiling accessories (*arika aruv aṇaiya ādalinaḷ SP 33*), and does not know knowledge that indwells it inalienably (*āngu arivai arivaridāy SP 33*). Like the eye in total darkness that lacks motivation to see, in the absence of the possibility of facility to see, the soul in the *kevala* state also lacks motivation to experience. Consequently there is also no beginning or termination such as it has in its empirical existence and no scope for discursive or finite knowledge either, in a condition where there is no knowledge at all. (Here the author of *Cintanai urai* lists the absence of ten characteristics in the *kevala* state i. e., *kalādi* (instruments beginning with *kalā*, *gunādi*, *icchā*, *jñāna*, *kriyā*, *rūpa*, *mudanmai*

(importance) clinging to enjoyment, the origin and cessation of acts of intelligence and *cittuṇṇarvu* (conditioned intelligence). The commentator also points out that *kevala* mentioned here is to be distinguished from *Kevala* mentioned in the *Sivajñāna Siddhiyār* (4. 37). In this connection the author of *Cintanai Urai* distinguishes five kinds of *kevalā*.¹² They are *anādi kevalā*, *kāraṇa kevala*, *kārya kevala*, *nitya kevala* and *praṇaya kevala*. *Anādi kevala* denotes the existence of *āṇavamala* in general, *kāraṇa kevala* denotes the very subtle (*adi sūkṣma*) five acts (*pañcakṛtya*) of the Lord and the *kārya kevala* signifies the *kevala* state in which the five *avasthās* occur in the *jāgrāt* state. *Nitya kevala* denotes the existence of five states in the state of *otita* itself and *praṇaya kevala* describes the resolving in *māyā* during the *praṇaya*.)

Umapati clearly says that positing *āṇava mala* is the special feature of saiva Siddhanta and it distinguishes it from the inner schools of Saivism. The point of distinction is the acknowledgement or postulation of a state as a precondition of the possibility of *mokṣa* as well as *samsāra*. This state is the basis for both the fettered and the released state and this is *kevalāvasthā*. Acceptance of this follows as a consequence of *āṇava mala*. It is very difficult to prove the existence of *āṇava mala* so long as we are in the fettered state. By definition, it is the primordial cause of the conditioned state of existence and therefore eludes understanding. In this respect, it differs from all other factors involved in the process of conditioning. Everything that is important like God, soul, *harma*, *māyā* etc., are demonstrated to be necessary implications of empirical existence. To accept the world of empirical experience is to accept these realities; because these are implied by it. But in the case of *āṇava* by its very nature it is not evident as the implication of the world. Umapati's view is that it is the ultimate implication of distinction between bondage and liberation

and in relation to the empirical world, *mala* is a postulate to account for the why and wherefore of experience.

At this stage umapati considers the objection of the *Aikya vāda saivite* regarding the existence of *āṇavamala*. Without accepting *āṇava*, the root cause of all evil, the *Aikya* vādin explains his whole system with the help of *māyā* and karma only. According to his theory, God gives all souls the bodies, minds, words and substances in accordance with their past two fold actions. The soul goes through the cycle of births and deaths and when all the actions are balanced so as to be washed off in a single birth, God by His grace puts an end to all the bonds so effectively that no bond can subsequently affect the free soul which shines in its own essence. The soul attains its own innate, pristine purity i.e., freedom from bonds.¹⁸

Umapati begins to answer the criticism of the *Aikyavādin* in the two verses (i.e) thirty fifth and thirty sixth by pointing out the defects which accrue when we do not accept *āṇava*, the root cause of all sufferings. He says that admission of *māyā* and *karma* only will raise the insoluble question of their relative priority. One implies the other and is implied by it as in the case of seed and tree. Umapati gives the example of palm tree and seed. Do they not therefore point to a more basic source of bondage? Further more, the question will arise how the bond can affect pure innate souls? If it is said that bondage is natural, the souls may be affected even after salvation. If it is the case, what is the good of salvation, and how can we speak of ultimate freedom from bondage? In view of these difficulties it is necessary to postulate a factor of beginningless bondage (*anādi bandham*) presence of which constitutes bondage and the non-presence of which constitutes freedom from bondage. Though beginningless, by God's grace, bondage is not endless. Umapati Sivam refers to the structure of experience itself in support of *āṇava mala*. When

the instruments of *māyā* enable the soul to know, why is the latter not enabled also to know itself? If it is the function of the instruments of *māyā* to limit the omniscience of the soul and cause discursive knowledge to it, how is it that when the soul is dissociated from these instruments, it sinks into ignorance instead of regaining its omniscience? This state of ignorance, which the *Aikyavādin* calls ignorance (*aṛiyāmai*) is called by Śaiva Siddhāntin as *Āṇava*. This ignorance which ensues in the absence of the senses and instruments, is the basis for acknowledging a metaphysical principle called *aṇava*.

The *Aikyavādin* asks whether against this experience one has to postulate the principle of *mala* and whether ignorance may not be treated as one of the states of the soul (i.e., *kevala*) or even one of the characteristics of the soul. Umapati Sivam answers this by insisting on the fact of *mala*, urging various considerations for making clear the difference between *aṇava mala* and *kevala avasthā* of the soul. He says that there is a principle that accounts for the fact of ignorance and is therefore different from ignorance itself. The state that terminates the state of *kevala* i.e., the wakeful empirical life, does not however mean the termination of ignorance. Ignorance persists in discursive knowledge, of wakeful life also. *Āṇava* conceals the true nature of the world and also the unfailing Light within the soul which helps the soul to know God.¹⁴ The result of this argument is that there is an active efficient principle of ignorance as different from the state of ignorance itself (*kevala*).

Ignorance cannot be a component of the nature of soul. If ignorance were a quality of the soul, it is not intelligible to say that at the time when Grace prevails i.e., in *mokṣa*, the soul is freed of ignorance and comes to have knowledge of God as the only all-prevailing Reality. It is therefore possible that ignorance cannot be intrinsic to the soul, but is occasioned by the presence of something other than the

soul viz., *mala*. Umapati draws the positive significance of this objection, i.e., ignorance could be a mode of 'soul's knowledge in the following way. That is precisely *mala* which persists and functions so pervasively in relation to the souls as to make it appear as though there was no such thing as soul.

Umapati Sivam lists the points of distinction between *kevalavasthā* and *mala*, which occasions *kevalavasthā*. *kevalavasthā* is continuously interrupted and terminated by *māyā* and *karma* but *mala* is not terminated likewise. Even when *kevalavasthā* is terminated through *māyā* and *karma*, *mala* instead of disappearing, exerts its harmful influence through *māyā* and *karma* and causes delusive knowledge to the soul. *Māyā* and *karma* by their association with *mala*, themselves become a species of *mala*, even though through this process, *māyā* and *karma* make *mala* fit for removal. Therefore the distinction between *kevalavasthā* and *mala* is that while there is termination for *kevalavasthā* in *sakalavasthā*, *mala* is only removed in the sense that its energy is kept under control by the two processes of *kevala* and *sakala* and is terminated only in *śuddhavasthā*.

Umapati answers the objection that *mala* is not supported by any evidence perceptual or otherwise, and is merely a postulate, by stressing the precise characteristic of *mala*. It not only conceals the indwelling Grace by preventing its presence being felt, but also conceals itself. In this respect it differs from all known covers which cover things but the cover itself remains uncovered. Thus the characteristic of spiritual or metaphysical darkness is that its own presence and functions are pre-eminently part of what is covered from the knowledge of the soul. There is no discursive knowledge of the existence of *mala*. We cannot have discursive knowledge of *aṇava mala*, because discursive knowledge depends upon *paśu jñāna*. *Aṇava mala* becomes evident only upon the cessation of *paśu jñāna*.

Sakalāvasthā : Umapati Sivam explains in this state how the soul is associated with the various instruments like *kalā*, *vidyā*, *raga* etc., and how it gains merit and demerit (*puṇya* and *pāpa*) by identifying itself with the environment i.e., body, instruments etc. The soul begins to have the ten features (as mentioned above i.e., *kaladī*, *gunadī* etc.) which were not present in the *kevalāvasthā*. The disembodied soul becomes embodied acquiring bodies of various kinds. Aruṇandi Sivam classifies them under *kāraṇa*, *hancuka* and *guna*, the last including *sūkṣma* and *sthūla* bodies. (*Sivajñāna Siddhiyār* 4 21). The soul's powers like cognition, conation and affection are partially disclosed by association of the individual with the arousal of *tattvas*, the individual is made fit for experience. The soul becomes an agent, responsible for its action, acquires merit and demerit, becomes finitized and undergoes an unending series of births and deaths, marked by alternate manifestation and lack of manifestation of its knowledge and activity.

Umapati Sivam states that the individual first comes to be associated with the *tattvas*, which are the evolutes of *māyā* and that this happens to counteract the bond of *mala*.¹⁵ Here it is asked how by coming to be associated with the non-intelligent *tattvas*, it is possible for the intelligent soul to be freed, however partially from the obscuring effects of *mala*, and to have the knowledge etc., unveiled. Umapati here replies that these *tattvas* even though they are non-intelligent, are operated by intelligent Sakti of Siva (*Tirodhāyī*) and that they function like light, which pierces the encircling darkness.

Due to the operation of Siva Sakti, the individual soul whose knowledge is unveiled by means of *kalā* etc., comes to have the objects of experience thus unveiled as its objects. While thus the individual is turned towards the object, at the same time he is effectively precluded by the

presence of *mala* from knowing the Grace that works unceasingly from within.

Umapati says that the distinguishing feature of individual's empirical experience is that it is not one of continuity and the discontinuity is occasioned by lapses into the *kevalavasthā*. It appears as if there is a continuous pull from below to thwart the association of the senses and other instruments with the soul. It is thus that even the empirical knowledge is subject to ebb and flow. Umapati explains this with an illustration. The harmful presence of *āṇava mala* ready to obstruct and constrict the activities of the individual, is comparable to the presence of darkness in space which awaits, as it were, its first opportunity in the absence of light.¹⁶ Umapati says that such is the state of *sakalavasthā*

The next question is, how do the multiple *tattvas* function as light in revealing the knowledge and action of the individual soul? Umapati replies to this, by stating the common external condition of existence i.e., the evolution of word (*vāk*). Here by word is meant, what is manifested by the word symbol, oral or written. In Saiva Siddhanta it is conceived as a kind of inner voice (*nādam*). Consciousness, its meaning, nature and significance are aroused in a primordial sense by the inner voice. The luminous character of experience is in contrast to the darkness of pre-experience and the presence of inner speech is the first evolute of *bhīndu* or *śuddha māya*.

Umapati Sivam explains the evolution of speech in the following way. Speech in its original pure form is called subtle (*sūkṣma vāk*) which has two characteristics. It exists as a sound in the *karaṇa sarīra* and makes knowledge possible. Three forms of speech i.e., *paśyantī*, *madhyama* and *vaikarī* evolve from *sūkṣma vāk*. While the three forms are destroyed, *sūkṣma vāk* persists in *śuddha māya*. A reference to *sūkṣma vāk* is to be found in the Sivajñāna Siddhiyar (1-22). One

who is able to see *sūkṣma vak* as it is, as a result of merit gained through the penances, will enjoy the great happiness of *śuddha māya*. *Paśyantī*, like the contents of the peahen's egg, which do not show the five colours which are to be manifested later, contains the elements as well as the patterns of differentiation of sounds. It resides in thought and is responsible for indeterminate knowledge.

Madhyamā, the next form is different from *paśyantī* and *vaikarī* and is in between the two. It helps to form determinate knowledge in the mind of one who utters it and is not heard externally. It is heard only by oneself (i.e., subvocally). *Praṇa vāyu* does not act upon it, but *udāna vāyu* only acts upon it. It is not scattered by striking against teeth, lips, palate and tongue. Existing in a subtle form of sound internally and differentiation of letters are the two characteristics of *madhyamā*.¹⁷ The last form of speech is called *vaikarī* which can be heard by him who utters it and by him who hears the utterance. It has also the capacity to express what is thought. It has two characteristics. (i) It helps to create determinate knowledge for both the speaker and hearer and (ii) it acts in the following way; the letters are impelled by *udāna* at the *madhyamā* state and are differentiated. *Praṇa vāyu* which is directed by *aṅkura* acts on this state i.e., *madhyamā* so that the sound may be clearly heard by both the speaker and hearer. This denotes the intended meaning and is the very symbol of communication. The four stages through which the word unfailingly developed, are due ultimately to the action of Divine power. These stages enable the soul to know things to the extent of its *karmic* capacity. Knowledge is said to come to the soul in these four stages and that of the five lords of the pure evolutes (*śuddha tattvas*) who energise other *tattvas*. There are varied accounts regarding this aspect in *Śaivagamas*. We may consider here that Umapati's account is normative. Umapati classifies the

precise mode of revelation through the *tattvas* in relation to the *vāk*.

We may explain how the soul knows through an analogy of the eye seeing objects. Light is necessary in order that the eye may see the objects. Now the question arises, how does the light help the eye? Does it help by externally revealing the objects of the eye? or, does it help by pervading and manifesting light to the eye? The answer is that light helps in both ways. It aids the eye by dispelling darkness that covers the objects. It also interpenetrates the eyelight and helps it to see the objects. Eyelight in the absence of light would still not be able to pierce the darkness that encircles the distant object. This implies that light must help externally also apart from manifesting light internally so that the objects may be seen. Though these two functions are factually simultaneous, we can however distinguish the one from the other. Therefore Umapati says that the individual has knowledge but only by the grace of God. Umapati follows in this respect Meykandar's phrase "*kāṇa uṣṭattaiḥ k'ṇḍu kāttalin*" *Sivajñāna Bodham* and Aruṇandi's "*mūnniyavellām uṣṇinru uṣṭattuvan*" *Sivajñāna Siddhiyar* 4.8). Umapati sums up the whole argument in a small sentence.¹⁸ Umapati means by Grace, the help of seeing (*kāṇum upakāram*) that aids individual's knowledge by knowing 'with' it. In order that knowledge may be understandable, it needs to be externalised so that it may result in the revelation of objects.

Regarding the help of showing (*kāttum upakāram*) Umapati Sivam says that Divine Grace operates through the media of word and through it of the *tattvas*. The five *Siva tattvas* work through the media of word and seven *vidyā* and twenty four *ātma tattvas*. Before the functioning of *vāk* and *tattvas*, the individual's cognitive and practical potentialities are obscured by impurity and the individual gets

manifestation of these potentialities through the working of the word (*vak*) and *tattvas*.

The Saivagama doctrine regarding this chain of actuation with Divine Grace at one end of it and the resulting experience at the other end, may be described as follows: *Śiva Śakti* actuates the presiding deities (highly evolved souls) and the presiding deities actuate the *Śiva tattvas*; the *Śiva tattvas* operate on four *vaks*. The four *vaks* through the medium of *kālā*, *vidyā* etc., contribute to the revelation of individual's knowledge. This doctrine is dealt with in the *Mapādīyam* in its cosmological as well as *mantra* aspects. (*Mapādīyam* p. 165).

The *kālā tattva* evolved out of impure *māyā* removes a little of the original bond of *mala*. This results in the partial manifestation of the soul's *kriyā śakti*. When the *kriyā* aspect is aroused, *jñāna* and *icchā* aspects are also manifested. The function of *vidyā tattva* is to be understood in relation to *buddhi*. What is imparted by the intellect and derived from the sense, have still to be intimated to the soul. Against this intermediary function, we have *vidyā tattva*.

Desire follows knowledge i. e., when we know about a thing, we desire to get the object and the actuation of *icchā śakti* follows that of *jñāna śakti*. This actuation of *jñāna śakti* is responsible for general attachment towards things, but in strict accord with one's *karma*.

The *tattva* of necessity (*nīyati*) gives the fruits of karma to its author just like the ruler who orders the fruits of actions to be reaped by the doer. The *tattva* of time which takes the shape of past, present and future, makes the soul realise the limits of the past, experience the fruits of the present and feel the novelty of things to come. All these *tattvas* act through Divine power which is behind them. The condition of the soul in combination with the five *tattvas*

(*kalā, vidyā, rāga, kāla* and *niyati*), which incline it to worldly experience, is named by scholars as the *puruṣa tattva*. The *icchā, jñāna* and *kriyā* aspects of the soul are manifested partially in proportion to its *karma*. When thus equipped in a general way for experience i.e., when the soul is motivated for experience, this accomplishment itself is conceived as a *tattva*. The Śaivagamas speak of the uniqueness of *adhvās* and their purification. In the purification of *adhvās* the *puruṣa tattva* also gets purified, viz. the impulse to empirical experience disappears only with the general disappearance of the physical and psychological basis for experience. This is brought out in *adhvā śuddhi*.¹⁹

Being motivated to experience, the soul now requires objects so that these cognitive and practical functions may find scope for expression. To meet this requirement we have the *tattvas* from *guṇa* downwards which is present in the embryonic form the *prakṛti tattva*. The *guṇas* are of three kinds: they are *sattva, rajas* and *tamas*. These three correspond to three modes of experience i.e., happiness, suffering and a feeling of insensibility. Each *guṇa* or constituent functions together in such a way that one of them predominates. Here we must remember the essential quality of soul as *sat* and *cit*. When the soul is associated with five instruments, it is called *puruṣa tattva*. The characterisation of soul as *sodasat* applies to *puruṣa tattva* which identifies itself with the environment and acts accordingly and the essential quality of the soul is *sat* and *cit*.

Umapati Sivam says that there are countless aspects of *guṇa* which go to constitute the texture of empirical experience. Brightness and gentleness are the distinct features of *sattva guṇa*. Movement and exertion distinguish the *rajasic guṇa*. False conceit and impropriety are the qualities of *tamas* and their modification are nine in number. These countless aspects of *guṇa* and their permutation and combination colour the experiences of the soul and dominate its conation, cognition,

and affection. The *tamasic guṇa* creates interest for the objects through the senses. The *rājasic guṇa* makes the soul cling to the objects and the *sattva guṇa* gives enlightenment about the objects.

The *tattva* of *buddhi* which evolves when *sattva* predominates and *rajas* and *tamas* are in subordinate position, serves as the unifying factor, synthesising the countless objects of knowledge in diverse ways. The *buddhi tattva* is also the ground of the impressions of man's deeds and is the seat of *punya* and *pāpa*.²⁰ With the aid of the Divine power, it gives rise to dispositions and determinations in which form, the accumulated merits and demerits are present in the soul. Madurai Sivaprakasara in his commentary on the forty second verse says that the effects of *buddhi* are eight in number. They are *dharma*, *jñāna*, *vairāgya*, *aiśvarya*, *adharma*, *ajñāna*, *avairāgya* and *anaiśvarya*. We have to note that the first four are the positive qualities and if man is devoid of these due to karma and negligence, then he begins to cultivate the last four negative qualities. After realizing his mistakes, he begins to perform *dharma* and comes to have the first four qualities and in this way the soul is tossed between the determinations of *buddhi*. Umapati mentions fifty such determinations of *buddhi*. (*pañcacaḥ bhāvāḥ kamum paṇṇuvikkum tane SP. 42*).²¹ Madurai Sivaprakasara also describes how the six hundred and sixty four determinations are to be found in *buddhi tattva*. From *dharma* ten determinations, from *jñāna* one hundred and eighty, and sixty four determinations, are to be found in *vairāgya*. In the same way *aiśvarya*, *adharmā*, *ajñāna*, *avairāgya* and *anaiśvarya* have one hundred and seventy six, thirty eight, thirty eight, hundred and eight respectively. The commentator says that there are differences regarding the number of determinations of *buddhi* in *Saivāgamas*.

The *ahankāra tattva* is the moving force behind the breathing process which constitutes the centre for the psychological organism. It is an evolute of *rajas* element of

buddhi and serves as the cause of overwhelming egoism which hardly quits the soul and forms an inseparable part of the soul. Its nature is to make us feel that there is none like me in the world who is equal to me (*yān aladu pirarouvar enaiyoppār puviyinillai SP. 43*). When the senses (impelled by the soul) enjoy the objects, *ahankāra*, rises and wills that it will help in deciding the nature of the objects.

The *manas tattva* is that which in the form of desire impells the senses to get hold of objects. Its function is thought and perpetual motion. The *manas* does the mediating role between the outer senses and *buddhi*. Umapati is inclined to treat *citta* as an independent *tattva* against the stage of *vikalpa* in perception. Thus according to *Cintanai urai* (p. 794-795), Umapati Sivam enumerates the three internal functions of *manas*, *buddhi* and *guṇa* in answer to the three specific modes of *icchā*, *jñāna* and *kriyā* aspects of empirical experience.²²

Umapati Sivam next gives an account of the five-fold senses, the motor organs and the five elements. The five senses are associated with the five *tattvas* against the function of vision, audition, olfaction, taste and touch whose physiological counterparts are respectively eye, ear, nose, tongue and skin. Likewise there are the five *tattvas* associated with the motor organs situated in the mouth, foot, hand, excretory and sex organs in answer to the functions of speaking, walking, handling, ejecting and enjoying. The five physical elements beginning with ether attach themselves to the ear, the skin, the eye, the tongue and the nose and aid in the perception of sense objects. Thus the five elements aid in the sensory experiences of the embodied soul. In the external world ether permanently accommodates the other elements, air causes movement and heaping of things, fire burns and unifies things, water cools and softens

them and earth, the primary element hardens and bears objects.²³

Thus there are thirty six *tattvas* of which five are pure (*śuddha*), seven are mixed (*śuddhāśuddha*) and twenty four impure (*aśuddha*). *Māyeya* is a generic name for these *tattvas*. It is *māyeya mala* that causes sense of agency, *karma* gives enjoyment, *māyā* provides material embodiment. The thirty six *tattvas* come to stay in response to this need as a common medium through which the Divine sakti energises the *pāśā*. The soul undergoes a long course of misery of birth and death and in this process, it is associated with these *tattvas*. When the soul quits the body, it casts its body off like a snake discarding its slough, and like a young bird breaking through the shell of the egg and like a change of personality in a dream.²⁴ Even though the gross body is thrown off, the soul remains identified with the subtle body. Instruments like *kāla*, *niyati*, *kalā* etc., are constituents of the subtle body. With this subtle body, the soul travels to other regions and comes back to the earth, by the will of God after duly reaping the fruits of its *karma*.

Umapati sivam then describes the various sources of birth and the categories of living beings. The sources of birth are of four kinds, namely the egg, the sweat, the vegetable roots and the placenta-born and the categories of living beings are seven in number.

The plant kingdom	19	hundred thousand varieties.
The creeping creation	15	"
The celestial group	11	"
The creatures in water	10	"
The birds	10	"
The beasts on earth	10	"
The mankind	9	"
Total	84	

Thus all the seven make up a total of eighty four hundred thousand varieties.²³ Thus the soul transmigrates in cyclic succession into all these myriads of birth. It takes its birth in one or other of these forms, acquires *karma* by committing bad deeds and omitting good deeds and eats the fruits of previous *karma*. Thanks to the initiative of the Divine grace (*Tirodhāyi*), the soul is subject to empirical life and experience in the *kevala* and *sakala avasthas*. Thus the soul is caught in the sea of births and deaths.

Śuddhāvasthā : Umapati Sivam speaks of the historic transition from empirical experience to a state of existence in which the empirical nature *becomes purified and transformed*. This is technically called *śuddhāvasthā* and involves transfiguration in the functions of Grace, from the phase of screening indignation to one sweeping benevolence. (*muṛcinamaruvu tirōdhāyi karuṇaiyagi SP 48*). The soul undergoes the misery of birth and death repeatedly. When the store of past *karmas* attaching to the soul, the set of *karmas* pertaining to the present birth and the aggregate of *karmas* bidding for the future birth are all balanced alike so as to be terminated in a single birth, the state of *iruvinaiooppu* (the state of indifference towards the *effects* of good and bad deeds) occurs. When the soul attains spiritual maturity, the soul is no longer affected by pleasure - pain experiences. It gets an attitude of indifference towards the *fruits of actions* and not to the *actions themselves*. When this happens, the concealing grace of God underlying *sakalāvasthā* and directing the empirical existence of the soul, ceases to conceal the soul, but begins to reveal it. This is technically called the Descent of Divine Grace.

After explaining bondage and liberation and the categories involved in the account, Umapati Sivam proceeds to explain the spiritual life and its ingredients in relation to the previous account which he terms as the general (*podu*). The account that deals with the spiritual life is called the

true or the real (*uṇmai*). The distinction that he makes between 'the general' and 'the true' is explained in the penultimate verse of *Sivaprakāśam*.²⁶ The general and the true estimates are those of the standpoints from the perspective of bondage and liberation. So Umapati Sivam means by 'the true account', to look at the system from the standpoint of spiritual life and he describes in the *uṇmai* part the nature of the soul (52-59 verses,) the five states (60-62 verses), the mode of enlightening the soul (63-67), the nature of Divine light and its use (69-89), the holy name of God (90-92) and the nature of realization and of the released soul (93-98). Umapati Sivam says that the truth about the soul that could be known from its own experience is its embodiment. It remains in the body that constitutes, as it were, an inseparable part of it. (*udaluṇṇi manni SP 52*). Staying in the body, it gets hold of object which is known through the senses and has the experience of knowing it through the internal organs, and immerses or sinks into experiences. According to Cidambaranada Munivar, some men give another version of this fact. The soul first knows the object through the instruments beginning with *kalā* and then through the internal organs and senses, it sinks into experiences. The fact of 'sinking into experience' is common to both the fettered and the free condition of the soul. It does not know that it knows with the help of these instruments, but assumes that it knows directly without any mediation of the *tattvas*. From this state of knowledge, it stands separated, undergoes states of consciousness from wakeful awareness to dream, from dream to sleep, and from sleep to states below even the biological level. Then owing to the insidiousness of *mala*, it goes to a state which constitutes the nether limit to consciousness. Umapati terms the state of at - one - ness with *mala*, the transcendental (*atītam*) state of the soul and says that the goal of spiritual freedom is to be attained through spiritual life. The spiritual life must be thought of as at-one-ment with

the Divine light, standing at the end of the scale, constituting the transcending destiny of the individual.

The presumption that is made in the account of the soul is that neither the body nor the senses that belong to the body, nor the internal organs that help the soul to know the object, nor even the bio - motor principle of life (*prāṇa*) that impels and actuates the soul, can be the soul. They are all species of bondage, being evolutes and extension of *māyā*. There is an intelligent soul that knows through them with their assistance. Explaining the point underlying the presumption, Umapati says that body as such is senseless matter (*uru Uṇar vilāmai yānum SP 52*) and begins to function only with the association of the soul. Each sense perceives a different phenomenon and perceives not what the other senses know. (*ōroru palangaḷāga maruvi nīṇṇaridalānum SP 52*). The mental faculty acting upon the result of sensation functions co - operatively i. e., each one is restricted to its function and supplements that of the other. Even though the bio-motor force i. e., *prāṇa* underlies the physical and psychical functions, it is non-intelligent. The soul is different from these instruments and is subject to the necessity of embodiment because of its association with the *mala*.

Umapati Sivam then takes up the question whether the soul is intelligent by itself. The question may take the form ; is the intelligent soul a conscious principle different from the non-conscious matter ? If it is, then it does not require accessories like senses to reveal the objects to the soul. (*aṇivenil vāyil veṇḍā SP 54*). If it is said, on the other hand, that it is non-conscious by itself, what is the use of accessories and instruments to such a soul, they being in no better position ? (*aṇivenil avaitāṁ ennai SP 54*). Can these material accessories supply intelligence to a non-intelligent soul, even by the will of God ? It is not conceivable, for they are themselves non-intelligent and their

function as avenues are made possible because of the intelligent soul. It is again inconceivable that God vouchsafes intelligence to the soul, for that would imply that the soul is non-intelligent and is on par with the non-intelligent matter. Why should God vouchsafe knowledge to one kind of non-intelligent matter and not to the other?

The soul is an intelligent entity and its intelligence is obscured by Impurity. This Impurity is removed by God's Grace. Thus though the soul is obscured by Impurity, it belongs to the class of intelligent beings. Though the soul is a knowing agent, whatever it knows in the light of its knowledge is *asat* in character. *Sat* is defined precisely as that which is not known by mere knowledge neither by sense conditioned discursive knowledge (*pāśa jñāna*) nor by the finite knowledge of the soul (*paśu jñāna*). It is only by means of transcendent knowledge that God can be known.²⁷ The infinite can be known only by knowledge that is revealed to the finite soul. The knowledge that is native to the finite soul by definition, cannot know the infinite and is incapable of it. It is comparable to the light that belongs to retina which, with the help of external light illumining objects, is able to perceive. Umapati Sivam then gives the difference between the knowledge of the soul and that of the Infinite. The knowledge of the soul is categorised and limited by considerations of space and time, and also by the circumstance that it identifies itself with each of the subject that it knows so that knowledge becomes a determining factor in influencing the character of the knower-knowing each thing by being that (*unṛai mundi aduvāḍvākak kaṇum aṇivu kaṇ SP 55*). From this it is clearly shown that what the soul can know with its finite-intelligence is the changing and the perishable, and not the unchanging Reality.

Then Umapati Sivam proceeds to the task of determining which knowledge knows *asat* as *asat*. Surely it is not

soul's knowledge (*paṣu jñāna*) independently as held by *Īsvara avikāra vādin*, without the aid of accessories derived from *asat*. (*uyir aṇiyadu SP56*). God, the infinite knows infinitely and cannot have finite discursive knowledge. It cannot also be the sensory knowledge, (*paśa jñāna*) as proposed by *Sivasama vādin* for the obvious reason that it is a species of non-intelligence. Again it cannot also be said that a combination of *paṣu jñāna* and *paśa jñāna* may know *asat* as advocated by *Sivasankrantha vādin* (*āvi cevviya karuvi kūdiṟ ṟeṟivura SP 56*). What cannot know in its own independent light and what by definition cannot act except as actuated by the soul, cannot combine, neither having the needed initiative to do it. Some Saiva philosophers hold that Grace of the Lord and the soul know *asat*. Umapati Sivam replies that when the soul joins with Grace, then it is the case of freedom from mala and in that case, *asat* i.e., universe may not be seen. Lastly Umapati replying to the view of *Īsvara Aikya vādin* says that even a combination of finite knowledge and infinite transcendent knowledge cannot know *asat*, because such combination is not conceivable. As the finite knowledge of the soul is tainted by mala, it cannot combine with Grace (*arniṟ cērā*). It is only when soul's knowledge is purified of the defects of finitude which arises due to association with *paśa* that it can unite with the untained light of God.

The last alternative in this connection is that the finite knowledge, in combination both with the sense-conditioned knowledge (*paśa jñāna*) and transcendent knowledge (*paṭi jñāna*) knows *asat*. Umapati Sivam says that it is as inconceivable as, space, which is the locus of both light and darkness, being in combination with both at the same time. Light and darkness reside in space, which is in combination with either of the two only at a given time. in *Tiruvārūṭṭayan* Umapati Sivam says that there are objects. In the world which become dark in darkness and visible

in light.²⁸ Likewise even though finite knowledge (*paṣu jñāna*) is the locus of both the transcendent and sense knowledge, it is only with either of the two at a given time that the finite knowledge is united.

Umapati Sivam considers this analogy of light and darkness in space to be very significant and he repeatedly uses this analogy in many of his works. In the work called "*Vinā Veṇba*" (interrogating) Umapati Sivam says that light and darkness being opposite cannot unite in the same place.²⁹ Do they not fall apart by their very nature? How do we conceive their togetherness? The reply is to be found in the fact that their togetherness is meaningful from the perspective of the eye, which experience both darkness and light.

In '*koḍikkivi*' Umapati Sivam states: light and darkness have the same locus and when one gains supremacy, the other 'hides', nevertheless it is also a fact that of the two, darkness has no parity with the light.³⁰ It cannot persist or even be in the presence of light. The predicament of the soul is of this nature. God's revelatory knowledge shines in the soul as a Light within the light and yet the soul is bathed in the darkness of the triple malas. Umapati says in Tiruvarutpayan that like the owl which cannot see even in bright sunlight, the soul cannot perceive God due to its association with mala.³¹ The predicament itself implies the solution that it should triumph over darkness by consciously uniting with light. The light is already accessible in the soul and the soul is not aware of the light before the dawn of Grace.

Then the question arises what then is the answer if none of the species of knowledge in themselves or in permutation and combination can know *asaī*. Madurai Sivaprakasara says that the soul knows *asaī* after being informed by the Lord and refers to the verse beginning with ('*tannarivadanāī*

SP 72') which emphasises that the soul knows with the help of the Lord. The author of Cintanai urai feels that the answer is given in verse 69, which speaks about the nature of intelligence (*pannirangavarum SP 69*). The crystal reflects the colours with which it comes into contact. The crystal has its own light which makes it possible to reflect the colours. The colours, as it were, dominate over crystal's light and make it only reflect themselves. There is a hidden condition that is responsible for the reflection of colours in the crystal i.e., sunlight which is different from both the crystal and the colours. What the sunlight does is to make free the crystal from the encircling darkness so that it is possible for the crystal to reflect. Sunlight, as it were, confers the reflecting capacity to the crystal. It confers on the colours the nature of being reflected by delivering them from the shackles of darkness. Umapati also says that as the crystal reflects itself and several colours in the light of the sun, so the world is related to the light of the Lord.³² The sun's rays effect this deliverance by its mere presence, without being involved in or bound by what it reveals. In the same way knowledge about God is the common factor which makes it possible for the soul to know and for the objects to be disclosed through the accessories. Divine light is not affected by either or them. By its sheer will (*sankalpa*) it becomes possible for them to function in that way. We call it gracious will because it enables the soul to reach its appointed destiny just as the sunlight enables the crystal to function. The soul knows with the help of instruments which are evolutes of *māyā*. God is responsible for the working of the evolutes of *māyā* for sake of the soul. Thus we know the help of God for the soul in the state of bondage. If it is the case in the state of bondage, it is more true in the state of release. To the question about finite knowledge we find an explanation here. The Divine Sakti makes finite knowledge possible without surrendering its own fulness i.e., without itself

parttaking of the nature of finitude. When the soul knows through perception, inference and verbal testimony, its intelligence is the *pramāṇa*. Even though the soul is a knowing being, its nature is such that it needs the help of an omniscient being. Thus *ātma citśakti* as illumined by Siva citśakti is *pramāṇa*. Meykandar says that the soul knows as informed by God. "Uṇartha uṇarthalin (உணர்ந்த உணர்ந்தலின் SB III Sutra).

Umapati Sivam elaborates the nature of soul as distinguished from non-intelligent *pāśa* and also from self luminous God. The soul is associated with the instruments of *māyā* by Pati and this is not known to the soul. We may compare the soul in this respect to the eye. The eye that is enveloped in darkness is itself not darkness. Likewise when it perceives with the help of light, it is not itself light. The eye as such is necessarily of a nature different from that of darkness and light. Likewise the knowing soul is of a nature different from that of *sat*, i.e., God and also different from *paśa* i.e., *asat*. By association with *sat* it gains knowledge. With the help of the latter, it overcomes ignorance-generating association of *pāśa*. (asattaic cattudaninru nīkkum SP 57). Because of the variable relationship with *sat* and *asat*, the soul is called *sadasat*. Umapati arrives at this truth by an argument through elimination and he follows his predecessors in this respect. The *asat* does not know *sat* as 'this is *sat*', The *sat* even though of the nature of pure-intelligence need not know *asat* as 'this is *asat*' to be freed from it, because the *sat* is always free from *asat*.³³ Therefore there is an order of reality different from *sat* and *asat* which knows them as 'this is *sat*' and 'this is *asat*' and this is the soul which is called *sadasat*.

In this connection, we must remember the criticism levelled against Siddhanta by Schomeurs and Violet Paranjoti that the soul has no essential character of its own and is only the creature of circumstances all the time and even in release, Siva is content with the change of form on the Part of the soul!³⁴ Is

the state of the soul in release in any way different from that of a whited sepulchre, which indeed appears beautiful outward but is within full of dead men's bones and of all uncleanness?³⁵ Schomerus alleges another defect viz. that the soul's inmost nature in all the state is *sadasat*. V. A. Devesenapathi answered these criticisms by freely quoting from the standard commentary on the Sivajñāna Bodham.³⁶ As capable of being in a relation of non - difference (advaita) with the objects with which it is associated, the soul is classified in six ways as *bhūtātma*, *antarātma*, *taivātma*, *jīvātma*, *mantarātma* and *paramatma*. But of these six, the first five are indicative of the artificial states of the soul, characterised by delimitting adjuncts. It is only the sixth that reveals the essential nature of the soul on account of the soul belonging to the same class as Siva. *Ātman* means pervasive, eternal intelligence. The vādas and the Agamas declare the soul to be pervasive. The finite soul is not an attribute of a substance, but is itself a substance like the Lord. It is of the form of intelligence i.e., its intelligence is not achieved or brought into existence at some particular time. The Vedas and the Agamas were brought into existence because soul is an intelligent being and can make use of these.

The soul is really intelligent, it is only figurative that it is called inert (as associated with *puruṣa tativa* which takes on the colour of its *environment*). While the internal organs are intelligent as compared with what is lower than themselves, and inert as compared with what is higher than themselves the finite soul is veryware (யாண்டும்) or in all contexts intelligent. Though it is essentially intelligent, there is difference between itself and the Lord. The soul has to merge in the objects to understand them (*aṇḍi aṇḍal*) (அழுந்தி அறிதல்) whereas the Lord knows all things as they are without such merging.

The soul which is *sat*, is obscured by *āṇava* with which it has no affinity. Because the capacity of the soul

is rendered ineffective, it exists like *asat*. When at the time of release, obscurity is removed, its capacity being made manifest, the soul has a right to the enjoyment of Siva's bliss without the possibility of being obscured again and never changing in its nature afterwards. Hence it comes to be called as *sadasat*. When the soul has a manifest, it has knowledge and as an intelligent being, it is *sat*: when it does not have a manifest, it does not have knowledge and is therefore *asat*. This is not *anekāntavāda*, because we are³ not predicating opposite qualities simultaneously. soul's condition in the state of bondage indicates its general nature, and its condition in the state of release shows its special or essential nature.

In verse 57, Umapati uses the term '*ōr sattu*' (ஓர் சத்து) for the individual soul.³⁷ Generally commentators take the word '*ōr*' as an article meaning one, but Cidambaranada Munivar takes the phrase to mean 'an intelligent substance' and says that it distinguishes itself from *paśa* and *Siva*. Umapati explaining the same idea in a different context (SP 72) says that for the individual soul, there is no knowledge whatever by its own native intelligence. That is to say that by its own light, it cannot know anything unaided by any manifest. The implication here suggested is that whatever the soul knows, it knows only with the help of the outside help and that it is not an independent knower. Umapati says that the soul is constitutionally limited and even when it is aided by infinite knowledge, it knows only finitely i.e., discursively. That is to say, it knows a thing to the exclusion of all other things and comprehends things in its experience one by one. (*tannarivākaellam tani tani payanarundum* SP 72) just as even when the all pervasive day light is available for the eye, it can see 'each' only in succession. The visual sense despite the unlimited character of illumination is limited in its vision severely to its 'span'.

If it is said that the eye has no sight without the aid of external light, then the *Śivādvaitin* feels that the

eye has no native light of its own. It is outer light that gives or reflects the light to the eye. In the same way the Divine sakti gives knowledge to the soul and reveals objects. This is the position of *Śivādvaita*.³⁸ Arguing against this, Umapati Sivam says that if the outerlight supplies the light to the eye, it amounts to saying that the eye was devoid of light initially. This position is not tenable for the following two reasons. At first even if the external light is supplied, it is only the eye that 'sees' it and not the other senses. Secondly even if the outer light is supplied, if the eye is blind, it does not see despite the aid of outer light. Thus by the method of elimination it is seen that there is intrinsic light in the eye which helps in seeing.

At this stage Umapati Sivam appeals to one's own experience. Objects which are in light are perceivable to the eye which remains outside the illumined object. The fact that the eye is able to perceive objects while itself encircled in darkness lends plausible support to the presumption that the eye is itself a species of light. We may not ask the question why the eye which is itself a light, does not dispense with outer light for its functioning. For example, why does it not peer through darkness and perceive objects even when the latter is not illumined by light? The eye even though a species of light is precisely of such nature as to depend on illumination of external light. Without mingling with the elemental light, the sensory light does not perceive and this is what defines its nature. Umapati Sivam distinguishes two functions of light. It pervades objects by illumining them i.e., by dispelling the darkness enveloping them. While this is a necessary function for perceiving objects, it is however not sufficient. The outer light must mingle with the light of the eye and show to it the objects that have been unveiled from darkness.³⁹ This is the second and necessary function. The Divine Sakti aids the soul's knowledge in

both these ways. what is more specifically suggested by this analogy is that the soul has knowledge in its own right. Its knowledge is of such nature that it is dependent on the Divine source of revelation.

Umapati Sivam concludes his account of the nature of soul by pointing out the defects of many theories.⁴⁰ Umapati refutes the theory that the soul is atomic in dimension and is located at some point rather than other in the body (the standpoint of *smrtis*). He also refutes the theory that it is pervasive of the entire body which it fills and is therefore medium dimension, neither atomic nor infinite, but of variable sizes varying with the bodies in which it dwells. (the concept of the *Jainas*). He also refutes the view of the *Aikya vādin* who says that the soul is all pervasive and as such capable of knowing everything. All the theories are rejected on the ground that the soul is a knower, but is subject to the five *avasthas* i.e., it knows only as subject to the five *avasthas*. This is the one single argument Umapati Sivam has in mind when he suggests the true nature of the soul on the model of the reflecting crystal (*uṇmai oḷ taruṁ upalam polum* SP 59). He also criticises other theories of soul that it is immutable consciousness itself as advocated by the Sivasamavadin and not a conscious subject of atomic or infinite dimension. He also dismisses the theory of Vaiśeṣika which holds that the soul is non-intelligent something and intelligence is produced in the soul by intervention of something external to the soul. All these theories are incompatible with the experiential fact that the soul knows, but as subject to *avasthās*. The true nature of the soul is that it is like a pure reflecting crystal which has its own luminosity which enables it to reflect colours by means of the presence of light. This fact is exemplified in one's experience which ranges between two extremes of wakeful alertness in association with senses etc., and sleepy unconsciousness without the senses. Umapati says in Tiruvarutpayan that it is a

misnomer to call the soul as consciousness or knowledge what merely reflects and will not perceive without the aid of the senses.⁴¹ The soul's pervasiveness and knowledge must be understood in the light of its determining characteristic suggested by the analogy of crystal. It is allpervasive but not like the all pervasive presence of God which is everywhere and nowhere in particular. The soul's presence or pervasion is proportionate to its identification with the instruments.

After explaining the nature of the soul, Umapati proceeds to explain the nature and function of *kāryavasthās*. *Avasthā* is a state of the soul. Causal states (*kāraṇa avasthās*) are *kevala*, *sakala* and *śuddha*. In relation to the causal states, effect-states like waking, dream, sleep, etc. are explained. Though Umapati has to speak of spiritual life (*śuddhavastha*) only in the *uṇmā* part, he justifies his reference to empirical experience by looking upon knowing act as spiritual in character. There will be incentive to strive for the removal of *pāśa* only after knowing the nature of *pāśa*. In relation to the bondage of *pāśa*, every cognitive act may be looked upon as spiritual, as effecting however, partially the removal of *pāśa*. Umapati Sivam says that empirical experience is a step in the direction of purification.⁴² The help of showing on the part of God is necessary for the act of knowing of the soul. Our knowledge is possible with the revelatory function.⁴³

Umapati Sivam explains the concept of knowing or knowledge through various states called *avasthās*, before proceeding to explain the mode of enlightening the soul. Even though the soul is spirit, its nature as a knowing subject is determined by its immediate identification with the instruments of *māya*.⁴⁴ In the *kevalāvasthā* the soul is severed from the instruments and it stands finitized by *aṇava*. It is reactivated through the material accessories in the *sakalavastha*. The soul stands identified with different centres or

locations in the body moving from one centre to another and is subject to various experiences. The soul experiences various states of consciousness (*avasthās*) and these *avasthās* help the soul to get knowledge.

In Sivajñāna Siddhiyar the account of *avasthās* is given in the descending order i.e., from the eye-brow to the *mūlādhāra*. In Sivajñāna Bodham the account is given in the ascending order i.e., from *mūlādhāra* to eye brow. Umapati Sivam follows Sivajñāna Bodham by stating the *avasthās* from the nether side, beginning with *mūlādhāra*. In *mūlādhāra* the soul is bound in a state where it is devoid of cognition, conation and affection and is barely itself. ((*kevalam tannupmai, Sivajñāna siddhiyār 4-37*). It is the state where the soul does not have any sensation. Umapati says that being in a state of ignorance, there is no instrument except *puruṣa tattva*. We can say that this state is below even the biological level and in this state the soul would look like a non-living material object. There is however bliss in this state, but this bliss is not pure. It is the bliss of *puruṣa* in association with the evolutes of *prakṛti*. (*mayāḷḷan vavirril. Sivajñāna Siddhiyar 2-63*). In the next higher state of experience, vital air functions, and this is intelligible in the state of *turiya* and the soul is located in the navel. This marks the advent of experience in the most rudimentary biological sense. In the next higher state, viz. the state of sleep, another factor is present i.e., the enquiring faculty of mind called *citta* and this is located in the heart. Experience now acquires the state of sleepy awareness and this is possible because of the presence of incipient mind.⁴⁵ In the next higher state viz. dream the five objects of sense and of action, the three internal organs i.e., mind (*manas*) judgement (*buddhi*) and will (*ahankāra*) along with nine kinds of air (besides *prāṇa*) act. The five gateways of knowledge and action will operate in the state of waking consciousness. These act through the medium of outer

elements.⁴⁶ The point to be noted here is that the outer elements do not come into operation actually. If they do, there will be no difference between wakefulness as a moment of *kevala* (*apratibhā jāgrat*) now considered by Umapatī and wakefulness as a moment of *sakala* (*sapratibhā jāgrat*) about to be considered. The centre of experience is said to be mid-brow in the forehead.

These facts may be explained with the help of the following table.

S.No.	State	No. of instruments.	location.	Nature
1.	Jāgrat	35. i.e., Jñānendriyas (Five organs of sense) karmen- driyas (Five organs of action) (Sabda, sparśa, rūpa, rasa, skhanda) vacana, gamana, dāna, visarga, ānanda, puruṣa, prāṇa, citta, manas, buddhi, ahankāra, nine kinds of air.	mid brow	fullcon- scious ness.
2.	Svapna	25 i.e., Sabda, sparśa, rūpa, rasa skhanda, vacana, gamana dāna, visarga, ānanda, puruṣa, prāṇa, citta, manaś, buddhi, ahankāra, nine kinds of air.	throat	dream
3.	Suṣupti	3 i.e., puruṣa, prāṇa and citta	heart	sleep

S. No.	State	No. of instruments.	location	Nature
4.	Turīya	2 i.e., puruṣa and prāṇa	navel	the soul barely exists.
5.	turīyā ⁴⁷ ātita	puruṣa.	mūlād- hāra	The soul is like a non-living material object.

Ilakkanam Cidamaranada Munivar explains these states by giving examples. The five states are comparable to the five states of an iron ball when it is heated. The ball of iron is red hot when it is in contact with fire. This state may be compared to *jagrat* where the soul has full consciousness. In the second state the ball of iron is red (i.e., glowing) even after it is removed from fire. In the same way in the state of dream, there is consciousness in the soul even after the five organs of sense and the five organs of action have stopped functioning. It is like a man feeling a whirling sensation even after he has stopped whirling on his toes; a man seeing an elephant with his eye, after he has come away in fear, from a place where he saw an elephant. These two also serve as examples for the dream state. The difference between the waking and dream is that, the soul is in actual contact with the objects in the waking state, while it is not so in the case of dream. The impressions of the object remain in the dream state. In the third state, the temperature of the iron ball is decreasing and there is a tinge of heat in it. The second example for the third state (*suṣupti*) is the difficulty of the eye to see objects just after a flash of lightening. In the fourth state there is no action except that of *prāṇa* and this may be compared to the inability of the eye to see objects after a flash of lightning and the state of the iron ball which has

all but lost its light and heat and which has only a tinge of heat. In the fifth state called *turiyatīta* the soul is like a non-living material object and this may be compared to the iron ball which has lost all its heat and it is like the eye of the blind man enveloped by complete darkness. These five states are called *kevala* in *sakala* or *kīlāl avasthā*.

Umapati Sivam proceeds to explain the five states that occur in the *jāgrat* state itself. When the soul experiences the five *avasthās* by going from eye-brow to *mūlādhara* then five states occur in *jāgrat* itself and the five states are called *kārya sakala* or *sakala* in *sakala* or *madhyalavasthā*.

After explaining how the soul knows through the *avasthās*, Umapati proceeds to explain how God's intelligence enlightens the soul which is the central topic of spiritual realization. He explains how determinate knowledge arises for the soul through the operation of eighteen factors. These eighteen are : one of the five-fold senses (e.g. eye in seeing) one is the five-fold gross elements which helps in our knowledge (e.g. light which helps the eye in seeing), four internal senses which mediate between objects and the soul, the interior internal senses beginning with *kalā* (*kālā* and *nīyati* also included) which form an inseparable vesture of the soul and five *śiva tattvas* in their varied combinations which stimulate experience. Umapati says that when the soul experiences an object, it does so with the help of this aggregate of eighteen factors. without these factors functioning and without the enlightenment bestowed by God, the soul will not know anything.⁴⁸ Umapati sivam says significantly that this functioning of the aggregate of eighteen factors is again inconceivable without the light of the intelligent, soul whom they help. Since these factors are non-intelligent they do not initiate the knowing process but they require the intelligent presence of the individual soul.⁴⁹ This aggregate thus serves as the helping factor when the soul knows the object.⁵⁰

The soul which has no knowledge for itself cannot grasp or appropriate the *tattvas*. Therefore the *tattvas* which are non-intelligent, have much less knowledge for themselves and cannot attach themselves to the soul. It is therefore seen by elimination that it is only through the intelligence of God who has knowledge for Himself, that the soul is enabled to experience all things.

God's help in helping the soul to know all things is not only at the time of creation when God creates from *māyā* the body senses etc. and endows the soul with them, but also in every act of knowledge Umapati Sivam refers to the revelatory function that is necessary for knowledge. This is not merely true with respect to supra-empirical experience where the means of Divine assistance is consciously acknowledged, but also with respect to empirical experience where the knowing soul comes to have association with an aggregate of *tattvas*. This, Divine assistance as the hidden factor of enlightenment with the aggregate of *tattvas*, is a necessary presupposition. The point that Umapati Sivam makes in distinguishing God from man as having "knowledge for one self" and not having it, is to make clear that (i) the non-intelligent *tattvas* have no function without the presence of the soul and that (ii) the soul has no function by itself because it has no "knowledge for itself" even though it comes into association with the instruments and becomes one *tattva* among other *tattvas*. It is on account of this fact the soul is accounted as a *puruṣa tattva*. Though the soul is spirit, it has the complexion and form of *tattva*, because it is not free. Thus we find that God's help is necessary even for empirical experience.⁵¹

When the soul knows a thing, the initiative for knowledge does not lie with it. If it is stated that just as the soul employs the senses (through the mind) for knowing a thing, it uses God's knowledge for the purpose, then

such an idea will imply that the soul is the master and Divine wisdom is only an instrument in its hand. The author of *Cintanai urai* says that eight factors are necessary for soul's knowledge apart from Siva sakti.⁵² They are *ātma tattva*, *tāttvikas* (i.e., instruments made from *tattvas*) three instruments *kālā*, *vidyā* and *rāga* which manifest soul's intelligence, action and affection, the *kāla tattva*, the gross body (*sthūla sarira*), the instruments of valid knowledge and the four kinds of speech (*vak*). The *Sivadvaitin* says that God is the master and He knows and experiences the objects for the sake of the soul. This statement makes as little sense as saying that on behalf of one who is hungry another can eat the food. Umapati meets the question with a resourceful analogy. when the sun rises and removes the darkness that encircles the object, the people grasp the objects which they were longing to see in the night. In the same way when God removes darkness that hides the soul with the help of instruments like *kālā*, then the soul grasps and appropriates the object for itself without any thought of Grace that works inside causing the combination of the *tattvas* with the soul. Just as the people do not remember the help given by the sun to remove the darkness, the soul also does not remember the importance of God's grace in giving the instruments like *kālā* to the soul.

In using this analogy, Umapati seeks to answer many questions that arise in understanding God as the inner enlightening factor of experience. If God also knows and experiences to make it possible for the soul to know and experience, in what way is the soul different from God? will He not be subject to the imperfections that pertain to the soul? If it is said that there is no knowledge and experience for the soul without God, then it amounts to the fact that the soul by its own nature is devoid of knowledge. It by the grace of God the soul is made to eat the fruits of its karma, does it not mean that God is cruel in subjecting the soul to the experience of karma?

Lastly the question arises, if God knows in order that the soul may know, is He also not affected by the joy and sorrow accruing from such experience? When the senses perceive objects because of the indwelling light of the soul, it is the soul and not the senses that own the pleasurable and painful experiences. On this analogy God must be afflicted by these experiences and not the soul. The author of *Cintanai urai* explains the solutions to these questions.³⁸ When the sun rises, it does so surely not at the request of people suffering in darkness and demanding sunrise. The sun illumines the objects at its own will under no pressure. Secondly, it reveals the object by dispelling invisibility due to darkness and at the same time permeates the eyes that see so that the eyes may see. Therefore it does not become a substitute for the function of seeing. Because it is true that the eyes cannot see without sunlight, it does not follow that the eyes have no light of their own. On the contrary it implies that the function of seeing is characteristic of the eye, which the sunlight aids. Again while the sun provides the general condition of illumination, the responsibility for what the people see and experience, rests with the people themselves. When the sun rises at dawn, the people wake up from the night of invisibility and see whatever they want to see. In the same way though God provides the general condition of illumination, the actions of people depend on their will. Lastly, the sun illumines impartially and impersonally unaffected by specific desires of the people and yet contributes to the fulfilment of their desires. The sun makes experience possible in free compliance with but unaffected by the desires of the people.

The pleasure and pain experience belong to the soul and not to the Lord who is unaffected by them. The soul experiences the objects and is affected by them. Another point is also clear from this that the soul becomes more Godlike, the more it refrains from experience of objects.

It becomes aware of the fact of Divine help which both knows and shows accordingly. When the soul thus surrenders itself and is united with God, then God graciously takes on Himself the activities of the soul⁵⁴.

Though there is agreement between God and soul in experience, we must not however ignore ontological difference between the two.⁵⁵ Umapati Sivam cites the analogy of the senses in relation to the soul to bring out the inherent absence of equality between God and man. The absence of equality accounts for and indeed constitutes their complimentary relation. The senses perceive things with the help of the soul. The soul informs them by actively operating on them. The psychic faculties however do not know this fact that they perceive because of their identification with the soul. In the same manner the individual soul knows and experiences things only because of God, but does not however realise its dependence on Him.

God, however being a self-luminous spirit is all-knowing and also the enlightener of soul's knowledge. The knowledge of God is indendent and autonoms. It perceives and apperceives and initiates knowledge for the individual soul.⁵⁶ It thus serves as a principle which works along with the soul. The individual is dependent on God.⁵⁷ Umapati Sivam uses the expression 'the undefiled' for God and this accounts for the distinction that is implied in its role as the enlightener of knowledge.

CONCEPTION OF A ADVAITA IN SAIVA SIDDHANTA

The concept of Advaita plays an important part in the schools of Vedanta. Umapati Sivam begins his Sivaprakāśam by saying, "We begin to expound saiva Siddhanta, the essence of Vedanta" and concludes thus, "We have given the essence of the teaching of the Vedas".² It is generally agreed that the highest teaching of the Vedas i.e., the Vedanta, is embodied in the four great expressions or *mahāvākyas* taken from the four Vedas. They are:-

1. *Prajñānam Brahma* 'Intelligence is Brahman' of the Aitareya upaniṣad of the R̥g Veda.
2. 'Aham Brahmasmi' 'I am Brahman' of Brhadāraṇyaka upaniṣad of the Yajur Veda.
3. 'Tat tvam asi' 'That thou art' of the Chāndoqya upaniṣad of the Sama Veda.
4. 'Ayam Atma Brahma' 'This self is Brahman' of the Atharva Veda.

These *mahāvākyas* indicate both the end and the means through which one can attain the end. Considering the first three expressions we may say that each indicates two principles and predicates a relation between the two. The *mahāvākya* 'Aham Brahmasmi' gives us two principles Brahman and Ah and these are related by the expression 'asmi'. This relation is taken to be one of identity by Sri Sankara and other teachers interpret it in different ways. The Chāndoqya upaniṣad says *Sādeva Somyedam āgra āsid — Ekamevadvitīyam*. 'My dear boy, *sat* which is one only existed in the beginning in adv

relation.³ This is based on the following text that occurs in the *Yajur Veda* which is also repeated in the *Svetasvatara* 'Ekohi Rudro na dviṭīya tastuh.' *Svetasvatara* III. 2.. Truly Rudra is one, there is no place for a second. The different schools of metaphysics gave different meanings to the word "Advaita". The word's original form is 'Nadvitīyam' with the negative prefix *Na* added on to *dviṭīyam* as found used by the *Yajur Veda*. Then it has dropped its '*Na*' and come simply to be used as '*Advitīyam*' as in the *Chāndogya upanishad*. Now it has come to stay as *Advitīyam* and *advaitam*.⁴

In the *mahāvākyas* especially in the text '*Ekamevadvitīyam*' if both *ekam* and *advitīyam* mean one, then there is redundancy. '*Dvi*' means two and '*dviṭīya*' means two-fold state. *Dvaitam* means affirming firmly the two-fold state. Sri Sankara attributes the sense of absence to the prefix '*Na*' and takes the word '*advaita*' to mean not-two (really meaning one) for the absence of two is unity, not in other numbers like two, three etc. Sri Ramanuja also interprets *advaita* to mean not-two. Though both teachers attribute the sense of absence, still they differ in interpreting the *tatparya* (the intention behind the word). Sri Sankara reinforces his interpretation by qualifying his meaning of *advaita* with the word *kevala* and says that *Parabrahman* is one only. It cannot bear any implication of duality either in itself or in the presence of any other entity of the same category or of the different category i.e., there cannot be *svahata* or *sajātīya* or *vijātīya bheda*. Of the three entities '*anātma*', individual soul and *Brahman*, there cannot be any *anātma* apart from Brahman, for that would entail *Vijātīya bheda*. There cannot also be individual souls separately, for that would imply *sajātīya bheda*. Brahman cannot also be conceived as a whole made up of parts, for that would bring *svahata bheda*. Brahman is mere being mere intelligence, (*cinmatra*): nothing can be predicated of it.

Thus it is clear that after taking the word *advaita* to mean not two (i.e., meaning one) it does not fit in with

the scheme of Sankara unless the word is further qualified by the adjunct *kevala*.

Sri Ramanuja construes the text to mean the unity of Godhead. Hence the text does not preclude the admission of the reality of *anātma* and individual souls. These are related to the supreme Being who has infinite auspicious attributes. The individual soul which is *sthūla cit*, the senses and the object of senses which are *sthūla acit* and *sūkṣma cit*, which is known by the Vedas and the *sūkṣma acit* from which the Divine bodies of God are formed, are the four attributes of Brahman. The three entities are different, although they stand in a peculiarly close relation to one another. what is meant by describing the doctrine as *advaita*, 'monism' is not that the complex of these three elements is a synthesized unity of differences, but only that Brahman as embodied in or inspiring the souls and matter is one. The latter viz., souls and matter are not identical with it or with one another. we may interpret the term "*Viśiṣṭādvaita*" as signifying that there is nothing outside this embodied whole.⁵

Sri Madhva takes the sense of contrariety of opposite (*Virodha*) and for him also, the text refers to the one which is the opposite of two. *Parabrahman* is one, but since this one is the opposite of two, the word *advaitam* does not deny the existence of an entity that is the Opposite of *Parabrahman*. Hence the word '*advaitam*', itself conveys the meaning of *dvaitam* (two) to him. From this it is clear that these three preceptors assign meaning to the word '*advaita*', best suited to their theories and to fit in their respective schemes of thought, they modify the word '*advaitam*', with the help of adjuncts like *kevala*, *Viśiṣṭa* etc. So their theories are called *kevaladvaitam*, '*Viśiṣṭādvaitam*' and *dvaitam*. Of these three, the theory of Ramanuja comes near to the theory of Saiva Siddhanta. Even then the correct meaning of *advaita* is not one or unity as taken by Ramanuja

For if it means one, it is really a repetition of the word '*ekam*' that precedes. Moreover if unity is the intention of the scripture the word '*ekam*' is apt because of its clarity, the term '*advaita*' which needs reflective thinking need not have been used. According to Saiva Siddhanta the idea of unity does not help in the interpretation of the great expressions. (*mahāvākyas*).⁶

We can explain the term *advaita* in another manner also. When we give the word *advaita* the *abhāva* meaning, it would mean 'There are not two'. Interpreted in its *sādrśya* meaning, the word *advaita* would mean 'They are not two'. And these two make all the difference. If the *sādrśya* meaning of *advaita* is accepted as the saiva Siddhantins do, then it would mean non-difference or non-duality, meaning 'They are not two'. There is also another ground which supports the *Saiva Siddhantin's* point. The negative prefix 'A' is capable of three important kinds of meanings of *abhāva*, *sādrśya* and *virodha* only when it is used in connection with the nouns. But when it is used in connection with numerals, it would give only the *sādrśya* meaning.⁷ The word '*ekam*' with the prefix of 'A' becomes '*anekam*' and the word *dvaitam* with the prefix of 'A' would become *advaitam*.

Umapati Sivam says that Saiva Siddhanta (especially this meaning of *advaita*) is dark to the outer schools of faith and light to the inner schools.⁸ When the views are systematically expressed and are based on the acceptance of certain values, these are called philosophical faiths. These also expound a way of life leading to realizing the values and these faiths are classified under inner and outer group. The outer group schools are those which are in the dark so far as understanding the spirit of the system of Saiva Siddhanta is concerned. It is not here suggested that some schools are in the dark and only Siddhanta is in the light.⁹ Strictly speaking no school of philosophy can be in the

dark. Saiva Siddhanta holds that there can be no school of Philosophy which could arise without the help of illumination. Consequently all knowledge is continuous when they are looked at from their source and the difference is between a better illumined mind and a less illumined mind, and not strictly speaking as between darkness and light.

But still it is meaningful to speak of faiths at certain levels in the dark, at least about the contents apprehended at other levels of illuminations. The latter may have a broad view from which they can apprehend things in a clear and new light.¹⁰ Light and darkness are relative notions. They imply a qualitative, not a mere quantitative difference. Knowledge is manifested to a person according to his progress in spirituality and thus we may have a hierarchical arrangement of knowledge.¹¹

In this connection, we may consider one of the earlier verse of SivaPrakasam in which Umapati Sivam distinguishes three kinds of men. The first kind of men i.e., *uttama* are those who are endowed with an original mind. The second kind of men (*madhyama*) can compare the merit of the given work with those of previous works and then decide the merit. Men of the third type (*adhama*) lacking intelligence, praise a work if others praise it and criticise it if others do so. we must note the difference between the first two types of men. Though both of them have the same amount of knowledge, the first category of men have the capacity to see the merit with their original mind while the second type of men can see the merit only after comparison with similar works. In the same way though both the Saiva Siddhantin and the followers of other faiths may know the same amount of fact, the former has knowledge which is explained by an analogy in Tiruvarutpayan.¹² He says that though the sun illumines impartially, it is darkness to nocturnal birds. Thus the man with higher knowledge may see the whole thing in a new light and the man with

lower knowledge may see things, but without the perspective of originality. This is what is meant by saying that the truths of Saiva Siddhanta are dark to certain religions. These religions are considered outer for this reason. Conversely those religions whose perspectives are clear, as judged by Saiva Siddhanta, are termed inner for this very reason. Thus we find that Saiva Siddhanta has affinity with the inner groups.

It is necessary to remember here that the terms 'outer' and 'inner' faiths do not signify doctrinal position but they signify the revelatory nature of religious faiths. We must know the nature of accomplished character of Saiva Siddhanta which is indicated by the term *Siddhanta*. It follows from acceptance of the criterion of true and authentic revelation. The reliable testimony par excellence is *Siddhanta* (*Śaivagamas*). The other doctrines in relation to this, are only *prima facie* views (*pūrva pakṣa*).¹³ Saiva Siddhanta accepts the general revelation of the *Vedas* and the specific revelation of the *Āgamas* and harmonizes the contents of the two on the basis of the criterion of personal experience illumined by the descent of grace (*śaktinipāta*).¹⁴ This factor is also responsible for making Siddhanta a faith that shapes itself through enquiry.

Saiva Siddhanta adopts a *pramāṇa* for *pramāṇas*. The system takes *ātma cit śakti* (the soul's intelligence - energy) as *pramāṇa* whereas in the *Nyāya Vaiśeṣika* and other systems, perception, inference and testimony are mentioned as *pramāṇas* even though they are only *vyañjakas* (i.e., manifestors of knowledge.) The reason for this deviation is to be found in the fact that what is *pramana* should not become *prameya*. Otherwise the original *pramāṇa* becomes *Prameya*.¹⁵ *Ātmacitśakti* can never be *prameya*, whereas perception, *anumāna* and authoritative sayings are all *prameya*. So what is *pramāṇa* for Saiva Siddhanta is the *pramāṇa* even of the *Pramāṇas* in the other systems. If perception etc. are referred to as *pramāṇas* in Saiva Siddhanta works, it is only

by courtesy. (*Upacāraprayoga*) i.e., they are called *pramāṇas* only by the secondary application of the term. The direct, innate intuition of consciousness as illumined by the Infinite spirit is offered as a solution to the vexed problem of means of knowledge. It is held to be a necessary and sufficient condition of all knowledge. Saiva Siddhanta is vindicated rather than contradicted by systems that are at variance with it. The role of Saiva Siddhanta is all-inclusive. In claiming to be all-inclusive, it finds a place for the schools which oppose it.

Umapati Sivam enunciates the distinctiveness of Saiva Siddhanta in terms of its character as inseparable non-dualism (*prīvarum attuvidam*). He shows the points of departure from the other systems of vedānta and also from other schools of Saivism. Here the question arises as to what is distinctive of the interpretation of the term *advaita* given by Saiva Siddhanta?

Umapati Sivam uses two sets of analogies to bring out the significance of the concepts of identity, difference, and identity-in-difference. According to him the second set of analogy explains correctly these concepts. Hence he would prefer the second set to the first.

According to the first set of analogies, we have gold and the ornaments made of gold as illustrative of identity, light and darkness as illustrative of difference, word and meaning as illustrative of identity in difference.¹⁶ If God and man are identical in essence as gold and ornaments made of gold are, then it amounts to saying that there is really one entity. The difficulty would be that if there is only one entity, God's creative function would then be devoid of meaning. Then we would have to say that God's creation is purposeless. Again if there is any purpose of God, then it would imply God's purpose for Himself and will again mean that God is in need of something to be done which He does through creation.¹⁷ Thus if there is

only one entity, creation would be meaningless. In so far as the Saiva Siddhantin accepts creation as meaningful, the analogy of gold and ornaments made of gold, understood in the Advaitin's sense will take away the significance of creation. According to Umapati Sivam, the *niṣkaṭa* form of the Lord and the *sakaṭa* forms of *icchā*, *jñāna* and *kriyā* of the Lord are both the forms of Lord Siva. They are identical in essence as gold and ornaments made of gold are. Hence the analogy of gold and ornaments made of gold will be useful to the Siddhantin to illustrate the identity of essence between *sakaṭa* and *niṣkaṭa* forms, but not to illustrate the 'identity of Brahman with *jīva*'.¹⁸ If on the other hand when we say that God and man are as different as light is different from darkness, then also it makes no sense to say that God is the creator. There must be some relation between God and man such that God is the creator and man the creature. Difference as between light and darkness amounts to opposition which means absence of relation. The position that God is wholly other to man also is not helpful. Thus these two instances deny relation and render the concept of God devoid of significance from the point of view of Theism.

Then may we say that God and man are both identical and different as for example like word and its meaning? word and its meaning—speech and what is spoken—are not one in the sense of identity and not two in the sense of mutual opposition.¹⁹ One implies the other and is determined by its relation to the other. So it is both identity and difference *at the same time*. This is also not tenable because of the obvious self-contradictory nature of the relation. *Bhedabheda* does not bear precisely the same significance in all schools that make use of that expression. It may generally be taken to indicate a belief that *bheda* or difference and *abheda* or unity can co-exist or be in intimate relation with each other like substance and attribute, universal and particulars, whole and part and even opposites.²⁰ Aside from the unintelligibility of the notion

of 'and', the example does not advance from the previous one. On the contrary it retains the objectionable features of them. If God and man cannot be wholly identical or wholly different, it is not correct to say that He can be both at once.

The inseparable non-dualism of 'Saiva Siddhanta rejects this abstract God-man relationship. Meykandar says: 'For the enlightened, He is not other than the world. He is not one with the world. He is not both other than and one with the world. But because the relation is non-duality which includes all these three, all things are His form. Nevertheless, thou who knowest the truth of non-duality worship as love.'²¹ Non-duality thus understood includes the features of unity, difference and unity-in-difference. It conceives the relation organically and implies a kind of dialectic of God-man relationship.²²

According to the second set of analogies we have the relationship of body and soul and of eye (i.e., sight) and sunlight and of the active sense (i.e., eye) and the active soul.²³

Reality has many facets and the first three examples do not explain these facets harmoniously. So Umapati Sivam gives another set of three analogies to remove the limitations in the first set and to explain the many facets of Reality completely and harmoniously. The relation between body and soul is so intimate that the soul is identified with the body unreservedly in such a way that body and soul may be spoken of as one. It is a case of union between the two and not identity or unity as between gold and ornaments made of gold. The relation of body - soul is not identity because even though soul identifies with the body, the soul is still soul and body the body. The example of eye and sunlight brings out the sense of difference as suggestive of transcendence. Transcendence is not opposition as between light and darkness. This is suggested by

the example itself. Though external light and eye are different, they are not opposed to each other. The external light is revelatory in nature while the eyelight is not revelatory. The eye can see only when it is made to see by the help of the external light. Thus even though there is difference between the two, the two are not opposed to each other. One is the condition of the possibility of functioning for the other. Here we substitute transcendence in the second set for mere difference which is implied in the first set.

The third example of the knowing power of the soul and the seeing power of the eye suggests the intimate relation between God and man. Word and the object denoted by the word are different. The word 'tree' is not the same as the object tree. If we take the word and its meaning, the two are related intimately. Thus the analogy of the word and its meaning is used to illustrate the standpoint of *bhedābheda*.²⁴ In the first set, though the identity element is present, it is not so intimate as in the case of the second set of analogy i.e., the knowing power of the soul and the seeing power of the eye. When we see a thing, the intelligence of the soul is so intimately connected with the sense organ i.e., eye that we cannot distinguish the function of intelligence of the soul from that of eye separately. When something is perceived by me, the question arises do I perceive or is it my eye what perceives? Here we have a relation in which both of them are intimately connected. The identity element is more and the difference element is less in this analogy, whereas in the analogy of word and the object denoted by it, the difference element is more and the identity element is less.

Now we may consider the *upaniṣadic* analogy in which two birds are described, one unaffected and the other enticed by the fruits of ignorance. These two birds may be compared to the Lord and the soul. The *upaniṣad* says,²⁵

"Dva supṛāṇā sāyujyā sakhāya, samanam Vrkṣam pariś-
asvajāte

tayor anyāḥ pippalam svād attyanaśnann anyo' bhicāka sīti"

R. E. Hume gives the following translation.²⁶

"Two birds fast-bound companions

clasp close the self same tree.

of these two, the one eats the sweet fruit :

The other looks on without eating."

This idea is first to be found in the *R̥g Veda*²⁷ which says
"Two birds with fair wings knit with bonds of friendship in
the same sheltering tree have found a refuge. One of the
twineats the sweet Fig-tree's fruitage; the other eating not regar-
deth only." Commenting on this Sayana says that the two
birds are the vital and the Supreme spirit dwelling in one body.
The vital spirit enjoys the fruit or rewards of actions while the
Supreme Spirit is merely a passive spectator. The same idea is
repeated in *The Muṇḍaka upaniṣad* (3.1.1)

"Two birds, fast bound companions,

clasp close the self-same tree.

Of these two, the one eats sweet fruit

The other looks on without eating" and

we can recall *the Kaṭha upaniṣad Mantra also.*

"There are two that drink of righteousness (ṛīa) in the
world of good deeds; Both are entered into the secret
place (of the heart), and in the highest upper sphere.
Brahma-knowers speak of them as 'light' and 'shade'.
And so do the house-holders who maintain the five
sacrificial fires, and those two who perform the triple
Naciketas fire' — *Kaṭha upaniṣad* 3.1.

In the Śvetāśvatara passage first quoted, the two birds
are the individual soul (jīva) and the supreme soul
(Paramātmā). They are said to be inseparable friends,
because of the relationship of love existing between God

and the soul, and the dependence of the latter on the former is eternal. Both the soul and God are said to reside in the same body, because in respect of the soul, the body has to be conceived as its locus and in respect of God also, the body is the locus even though He is transcendent. Because God is immanent in all beings, He is realized by an embodied being through the means of the body. The fruits of the tree are the results of one's karma, or past actions, which are performed with the help of the body. Out of attachment the individual soul clings to these fruits of actions and suffers consequences good as well as bad, in successive embodiments. But the Lord, its companion bird remains non-attached to actions and their fruits, being the mere witness of the cosmic play.

It is instructive to find that the Advaitin also interprets this passage in his favour. He says that the individual soul is only an image of the *paramātmān* endowed with the cosmic mind and hence both these are inseparable even as the sun's image is inseparable from the sun. The Siddhantin feels that this Advaitic interpretation is not helpful when we consider the *upaniṣad* as a whole and particularly the passages that precede and succeed.²³

In the preceding passage it is stated,

"There is a single Female of red, white and black colours, who is unoriginated, and who produces numerous offsprings resembling herself. By her side lies one unborn Male out of attachment for her, while another Male, also unoriginated, forsakes her after having enjoyed her. (*Śvetāśāhara IV-5*). In this passage the former male refers to the individual soul and the latter denotes God. The *upaniṣad* also says:

"Sitting on the same tree the individual soul gets entangled and feels miserable, being deluded on account of his forgetting his divine nature. when he sees the other,

the Lord of all, whom all devotees worship, and realizes that all greatness is His, then he is relieved of his misery. (*Śvetāśvara IV-7*). This passage clearly indicates the difference between the Lord and the soul. The idea that all greatness really belongs to Him reminds us of the *Tirukkuraḷ* which says that only God has real greatness or fame. ((*poruḷ cēr puḡoḷ*)).²⁹

Tirumūlar also explains the Siddhanta point by using a similar analogy.³⁰ He says that there are two swans on the river bank³¹ and the two are inseparable. If one's real nature is to be isolated, then the other has no salvation. The former swan refers to the Lord and the latter which is called as *maḍa vannam* (ignorant swan) refers to the individual soul. The phrase

“தன்னிலை அன்னம் தனியொன்ற தென்றக்கால்

பின்ன மடவன்னம் பேறணுகாதன்றே” must be clearly understood. This phrase means that so long as individual thinks that he can exist independently of the Lord, it cannot attain liberation. This fact must be understood precisely. *Tirumūlar* is very definite about the eternal nature of the three entities i.e., *Pati*, *paṣu* and *pāsa*. He says,³²

‘அறிவறி வென்ற அறிவு மனாதி

அறிவுக்கறிவாம் பதியும் அனாதி

அறிவினைக் கட்டிய பாசம் அனாதி

அறிவு பதியிற் பிறப்பறுந்தானே’

— திருமந்திரம்

பதிபசு பாசம் எனப்பகர் மூன்றில்

பதியினைப் போல் பசுபாசம் அனாதி

பதியினைச் சென்றணுகாப் பசுபாசம்

பதியணுகிற் பசுபாசம் நிலாவே.³³

— திருமந்திரம்

The soul which discriminates between *Sat* and *asat* is eternal. The Lord who helps the soul to know, is eternal and the bond (*pāśa*) which binds the soul so that it may not know God, is also eternal. When the intelligence of the Lord descends on the soul, the soul will be liberated. He says that of the three entities *pati*, *pāśu* and *pāśa*, like *pati* and *pāśu*, *pāśa* is also eternal.

We can also explain the Siddhanta view from another point of view. Sivajñāna Munivar considers the analogy of the vowel 'A' which is found in all letters, as a refutation of *kevaladvaita*. He explains that the non-difference in union conceived of by the Siddhanta is to be understood in the sense of pervasion. Meykandar says: "When the *R̥g Veda* says 'one', it means that Reality is one, that the Lord is one. Thou who sayest 'one' understand that thou art soul bound by the fetter. The Veda means that just as there can be no letter if the vowel 'A' is not, so there is nothing '(if Brahman is not)'. Tiruvalluvar says.

'As A is the first of all letters

So the ancient Bhagavan is first in the world.³⁴

If the point of comparison is merely to denote God's order in place as the first, so many other analogies might be thought of. Parimelaḷagar says that the order is not order in place, but order in its origin.³⁵ A is the most primary sound that the human voice can utter and it is the one sound which is present in every other sound, vowel or consonant.³⁶ A vowel is defined as a syllable that can be pronounced of itself, without the aid of any other syllable. A consonant is an alphabetical element that has to be combined with a vowel to form a syllable. We utter these sounds and yet fail to recognize the mystery in their connection on account of their familiarity. When we try to utter 'A' it comes by the mere opening of the mouth without any modification whatever, and requires no other

aid. When we try to pronounce vowel - consonant say 'Ka' (क), we can note that there is a vowel sound present in it. We cannot pronounce the consonant after eliminating the vowel. There is always a vowel sound present in the consonants, though we never consciously recognize its presence. We dot all our consonants as क, ख, ग, etc., and the dot or circle in Hindu symbolism represents the letter 'A'. This shows that just like the consonants require vowels even for their pronunciation, so also the souls and matter require God for their meaningful sustenance. J. M. Nallasami Pillai in his '*Studies in Saiva Siddhanta*' feels that there is no such unique conjunction anywhere else in Nature, where one subsists not, except in conjunction with the other.³⁷ Except the inseparable conjunction as noted above, we see that the consonant (pure) is no more derived from the vowel than the vowel from the consonant. The place of origin is distinct. 'A' is pronounced by the mere opening of the mouth. The tongue has to be brought into contact with the palate to pronounce 'Ka' (क) and this same act cannot produce the vowel. So the vowel cannot be said to cause the consonant, nor the consonant the vowel. Nor can we call the consonant and the connection themselves as false, and as a mere illusion or delusion. So J. M. Nallasami Pillai concludes that neither the principle of *pariṇāma* nor *vivarta* can apply to this connection. All that we can say of it is that the vowels and consonants are so connected and inseparable and that no language is possible with vowels alone, or with consonants alone and every consonant is at the same time a vowel consonant in which the vowel is implicit. In the same way, God exists in the world whether we recognize His presence or not. Though we can conceive of the vowels standing alone, to think of consonants as existing by themselves is an utter impossibility. Thus though ontologically God and souls are existents, the nature of their existence differs axiologically.³⁸

we may distinguish the terms *tādātmya* and *advaita*.³⁹ when one Reality appears as *guni* and *guna*, substance and attribute, it is called *tādātmya*. Saiva Siddhanta means by *advaita* the close connection of two things which might be regarded as one. Thus though both *tādātmya* and *advaita* denote close connection between entities, *advaita* denotes the inseparable connection between two entities while *tādātmya* denotes the one Reality appearing as two.

Srikantha accepts the *tādātmya* view.⁴⁰ Umapati sivam in his *Tiruvarutapayan* says, "As in the compound *tadalai*, by combination of letters L+T=D, and these do not remain but coalesce: so know thou, that in the supreme felicity thou shalt be one with the Lord'.⁴¹ Here the words *tal* and *alai* form into *tadalai*. The letter *d* in the compound is neither one nor two. This is the kind of relation, between God and soul. The letters 'l' (எ) and 'ta' (த) do not lose their entitateness, but their union is represented by one letter. we can explain the word *tadalai* mystically. The words *al* and *alai* mean the placing of God's, feet on our head to give Sivajñāna. The resulting union is *anyanāsti*. It is claimed that Meykandar, who came after the three celebrated commentators of the *Brahmasūtras* understood the correct meaning of the term *advaita*. Tayumanavar uses the words freely when he praises Meykandar. "Oh! for the day when I can reach the feet of my Lord, who found the truth of pure *advaita* and which could not be comprehended by persons dwelling in untruths."⁴²

The *advaita* of Saiva Siddhanta is called *Śuddhādvaita* because it does not require any other qualifying words like *kevala* or *viśeṣa*.⁴³ Saiva Siddhanta speaks of the *advaita* relation of the soul and God as *anādi*, i.e., beginningless.⁴⁴ It emphasises *udan āthal* (உடன் ஆதல்) or togetherness.⁴⁵ God is one with the soul, different from it and is together with it. This is a unique concept of the immanence and transcendence of God. In the bound state this union

(*advitīyam*) is *bheda advitīyam*, because the soul does not know God. In the *nukti* state, it is *abheda advitīyam* or *śuddha advitīyam*. If this difference in relation is not there, then there would be no significance in talking about release at all. Saiva Siddhanta speaks of the dual nature of the soul as *sadasat*, or being sat when it identifies with *sat* and *asat* when it identifies with *asat*.⁴⁶ Tayumānavar expresses this;

"Oh! for the day when I will be in *advaita* relation with God, as I am now in *advaita* relation with *āṇava*."⁴⁷

We must note the emphasis given to existential man in Saiva Siddhanta. Even though existentialism arose as a school in philosophy only after the second world war, the important ideas of the school are to be found in the earlier systems. The interpretation of *advaita* given by the various systems of Vedanta is not an answer to the question about the nature of God whether He is one or two, different or non-different from the world without reference to what exists. The concept of *advaita* gets its meaning from its relevance to existing man. By existence we mean the actual conditions of estrangement from God and consequent suffering under which man exists. He is alienated from Divine Ground and consequently from himself also. This factor is responsible for bondage. Conversely we may say that when the individual knows himself clearly and distinctly, he can also see God who is the support of the individual. Meykandar says that to see God is the test for knowing whether the individual has known himself correctly or not. If one has seen God in the process of knowing oneself, then it follows that he has known himself correctly. On the other hand if he has not seen God in the process of knowing himself, then it implies that he has not known even himself correctly. Paṭṭinattār says, "Those who cannot see you, are those who cannot see even themselves."

நின்னைக் காணா மாந்தர் - தன்னையுங் காணாத்
தன்மையோரே

Tiruvīḍai Marudur Mummaṇikkovai. 13. This fact is implied in the *Sivajñāna Bodham* verse expressing homage and reverence to the audience.⁴⁸

When the individual overcomes the bondage, he is said to be liberated. Illustrations of man's relations with God must bring out this existential factor. The examples of gold and ornaments made of gold, light and darkness, word and its meaning which are given by the classical systems of Vedānta are not adequate from this point of view. These examples are merely metaphysical, speculating about the abstract relations of one - many, cause - effect, substance - attribute etc., without taking into consideration of the human participation. Umapati Sivam criticises these analogies and this criticism implies that the conditions of relation which are borne out by these analogies themselves, point to the factor of human being. The terms and their relation get their meaning only when we consider man's experience. Umapati says that the analogy of gold and ornaments made of gold, refers to one who knows them as identical. Gold an unintelligent substance cannot know itself as identical with its ornament or the ornaments gold. Similarly for one who is blessed with the vision, the opposition of light and darkness is meaningful. Word and meaning do not experience by themselves their dependance. The intelligent man knows that word and meaning are mutually dependent. An analogy which deals with the relation of God and man becomes significant if we consider their essential nature and these analogies of gold and the ornaments made of gold, light and darkness, word and meaning are inadequate because they lack the existential emphasis.

When man understands his relations with God, this

which God does to souls is of two kinds. They are causing obscuration in the beginning and bestowal of grace when *mala* is matured. Creation, maintenance, destruction and obscuration belong to the category of grace of the stern type. (*maṛakkaruṇai*) because the four divine acts entail suffering in the beginning and bestowal of grace is grace of the right type (*aṛakkaruṇai*) because it always brings happiness.⁴⁹

Mānikkavācagar says that God is beyond the reach of those who are not aware of His grace.⁵⁰ Thirunāvukkarasar says that God is the great help to those who distinguish the supreme God from the class of elevated higher celestial beings.⁵¹ It is also said that the preparatory stages *caryā*, *kriyā*, and *yoga* help man to distinguish the supreme God from the celestial beings.⁵² When these stages culminate in *jñāna*, God comes as a *guru* and bestows liberation. Thus man's understanding of the true nature of God comes as a liberating experience.

The analogies of the old set suggest that God and the world (under which man also is included) do not undergo any change. God and gold ornaments are identical at all times. The other analogies i.e., light and darkness, word and meaning have the same defect. These analogies do not signify a change in man's self-understanding from a state of ignorance of the Divine grace and the consequent alienation from God, of a state of knowledge about God where the soul could distinguish the supreme Being from the celestial beings and the consequent union overcoming alienation.

Now we may see the aptness of the new set of analogies. Body-soul analogy gives us the impression that the felt sense of one-ness is the experience of neither the body by itself nor the soul by itself. This analogy is intelligible from a third 'something' which is body-soul i.e., man. similarly the analogy of eyesight is also clear only from the perspective of man in his seeing. In the same

way the mutual presence of the perceiving eye and perceiving soul is sensible for the reflective man who is different as such from both. Thus these analogies help us to interpret man's relation with God in the medium of man's experience.

The second set of analogies emphasise the existential aspect and do not exclude any aspect of man's experience. The 'existing man' who is subject to the many facets of experience involving memory and forgetfulness, knowledge and ignorance is given full recognition here. Body-soul analogy is more appropriate than gold and ornaments made of gold because the unity of body and soul is felt vividly in our waking experience. Similarly the relation of evelight and external light becomes important. When there is some defect in the eye, for example the formation of cataract in the eye, we cannot see even though there may be external light. When the obstruction is removed, one can see with the help of external light. Thus we realize the necessity of the eyesight. Meykandar says (*kaṇṇiḷlār kaṇ pēra kānak kaḷal*). The usefulness of the eyesight is even more clear to us when we come to see after an interval where we could not see due to the defect in the eye.⁵³ In the third example also the experience of the inseparable nature of the perceiving eye and the perceiving soul becomes evident from the possibility of an experience in which their combination is not manifest.

Here we may take the phenomenon of inattention as an example. When something is presented to my eyes, under normal circumstances I see. When I am preoccupied with something, then my eyes may see and yet I may not see. From this experience one comes to know that when one sees, his soul and eyes function inseparably. Thus the second set of analogies used by Umapati avoid the narrowness of the first set of analogies. By formulating the second set of analogies regarding the relation of God and man,

Umapati shows how Saiva Siddhanta is a philosophy of inseparable non - dualism. (*pirivarum attuvidam Sp 7*).

Sivajñāna Munivar says that the term *advaita* used in Saiva Siddhanta does not denote *aikya* only which occurs in *abheda sambandha*, not *tādātmya* only occurring in *bhedābheda sambandha* and not *saiyoga* only which is a relation involving *bheda sambandha*. Advaita of Saiva Siddhanta is comprehensive in the sense that it includes *abheda*, *bheda* and *bhedābheda* harmoniously.⁵⁴ Saiva Siddhanta does not deny *abheda* relation that obtains between soul and body in explaining the relation between God and man. It also does not deny the element of *bheda* that obtains between eyesight and sunlight in explaining that the two are different as entities and finally it does not deny the element of *bhedābheda* relation that obtains between the perceiving eye and the perceiving soul in explaining that the two are present inseparably. (*kalappaḷ onru, poruḷ tanmaiyaḷ veru, ceyal:anmayal undanādal*). Advaita of Saiva Siddhanta combines the three elements harmoniously.

The commentatator raises the question why instances involving *aikya sambandha* like the river merging in the sea,⁵⁵ like the merging of ether in space and the fragrance in earth⁵⁶ and instance involving *bhedābheda sambandha* like tune and sound and like fruit and its essential sweetness⁵⁷ and like taste and water⁵⁸ and finally instances involving *bheda sambandha* like magnet attracting iron are used.⁵⁹ These may be shown in the following manner.

<i>Bheda</i>	<i>Bhedābheda</i>	<i>Abheda</i>
1. magnet attracting iron.	1. tune and sound	1. river merging in the sea.
	2. fruit and its essential sweetness.	2. ether merging in space.
	3. taste and water.	3. *fragrance in earth.

✿Traditionally fragrance is considered to be the characteristic of earth, sound that of ether, colour that of fire, taste that of water and tactual sensation that of air.

He concludes that these analogies are useful to a certain extent only. The analogy expressing the inseparable relation between God and soul is that of the perceiving soul and the perceiving eye. This analogy avoids the shortcomings of all the above mentioned analogies and contains the good aspects in them. The significance of this analogy is confirmed by Sivajñāna Munivar who quotes the views of the three important teachers of Śaiva Siddhanta i.e., Meykaṇḍār, Arulnandi Sivam and Umapati Sivam⁶⁰

Kañum kaṇḍukuk kattum/ampol
Kāna uḷḷattaik kaṇḍu kattalin

-sivajnana Bodham 11th sutra.

Kattak kaṇḍidum tanmai yudaiya kaṇḍukkuk
Kēyumuyir kattik kandiduma pōla vīsan
Kāttik kaṇḍiduḍvan

-Sivajñāna Siddhiyār 11-1.

aṇivolipol pirivarum attuvidamāgum

-Śivaprakāsam.7.

PĀŚA (BONDS.)

Pāśa is a general name for the three bonds. The soul is enshrouded by the three bonds. (*malas.*) They are *ānava māya*, and *karma*. *Ānava* is called *Pratibandha* because it obstructs the omniscience of the soul. *Māyā* which limits the pervasiveness of the soul is described as *sambandha* and *karma* which ceaselessly follows the soul directing it towards enjoyment rather than towards attainment of release is *anubandha*. They bind the soul in several ways. However while *ānava* is wholly inimical to the soul, *māyā*, and *karma* are not so. Moreover if *māyā* and *karma* are used properly they help in the soul's emancipation from bondage.¹ It is instructive to note that the author of *Thanigai purāṇam* calls *ānava* as *muḷuppagai* (முழுப்பகை).

Madurai Sivaprapakasar in the introduction to the nineteenth verse beginning with *eṇṇaridāy* (எண்ணரிதாய்) shows how *Siva prakāśam* follows the *Sivajñāna Bodham* and the *Sivajñāna Siddhiyār* by giving parallel ideas from both and concludes that the verses of *Siva prakāśam* from nineteenth to fifty (i.e. thirty two verses) deal with the second chapter of the *Sivajñāna Bodham* and its commentary, the *Siddhiyār*. However he points out a difference in the treatment of *śuddha Māyā*. In *Sivajñāna Siddhiyār*, the *śuddha māyā* is treated in the first chapter. (1.66.) Since the first chapter deals with God and

because *śuddha māyā* forms part of the body of God, the *śuddha māyā* is treated in the first chapter in the *Siddhīyar. Umapati Sivam* deals with the *śuddha māyā* in the second chapter when he describes the bonds i.e., *aṇava*, *māyā* and *karma*.

The maturation of mala occurs only when the soul is associated with *māyā* and Karma. Since the *śuddha māyā* is also a species of *māyā*, it is dealt with in the second chapter. The commentator also gives another reason that even though the *śuddha māyā* is purer than *aśuddha māyā*, the soul can get release only by transcending even the *śuddha māyā*. Then Madurai Sivaprakasara himself poses the question why when Arulnandi Sivam considers the *śuddha māyā* as the body of God and treats it in the first chapter, while Umapati treats the same in the second chapter. He answers the question by quoting from *Nannūl verse*⁸, which explains that the author of *cārtu nūl* can add some significant differences, after accepting the main thesis of the original work (*mudal nūl*) and the dependent work (*vaṇi nūl*) based on the original work.²

While the bonds *māyā* and *karma* come and go, *aṇava* is the basic bond underlying their coming and going. In the case of the former two bonds, their nature as impurities i.e., agencies of bondage, is conditional. It is conditioned by the presence of *mala*. *Māyā* and *karma* function in the service of ripening of *aṇava mala*, which is the original bond. *Aṇava mala* is also called *Pāśa* in general.³

According to Saiva Siddhanta what is not one and what is not intelligent cannot be other than the effect of a cause. It cannot be uncaused, eternal. *Mala* which is non-intelligent and primal, has to be one. The spiritual dirt, which conditions man and other forms of life without beginning to a state of limitation, finitude or bondage is not many but one (though its energies are many).⁴

Umapati says that though *mala* is one, its oneness is to be understood as the unity of multiple powers⁵

Here the author anticipated the difficulty that if many people attained release what happens to the reality of *mala*. How is it that though *āṇava* abides in all souls, its presence is not known to one? Umapati Sivam in *Tiruvārūṇpayan* Says 'My Lady Darkness has an infinity of lovers but hides herself from even her spouse with strictest chastity'.⁶ Umapati says that basic bond *āṇava* is one though it obscures many.⁷

Thus though it is one entity, its functions of binding the intelligent souls are infinite in number and they are co-eval with the infinity of souls. Thus the dissolution of *mala* which is another name for release, means not the destruction as such of *mala* but only of its screening powers. The question arises: if destruction or dissolution be admitted for *mala sakti*, how can *mala* escape destruction? Can we conceive of something which exists but whose functions are destroyed? To meet this difficulty Umapati says that the countless functions pertain to one bond. These functions are of such a nature as to be removed or subdued at the respective time limits, typified by release.⁸ Thus the connate bond of the individual soul is one but by virtue of its infinite functions, it thwarts the intelligent functions of the infinite number of souls. And these functions themselves though beginningless are terminable in the long run at different times. Madurai Sivaprakasara states that that these functions of *mala* can be subdued only by knowing the world as *asat*.⁹ when the soul abandons the world of sense as a quickly passing mirage, the Lord becomes cool shade (for it).

The above characterization of the connate bond is the part of the Āgama doctrine. Umapati adds something of his own to this, when he explains the distinction between physical darkness and metaphysical darkness. *Āṇava* is not merely a principle of darkness but is a positive and powerful entity. It is a species of delusion which makes even physical darkness by comparison look like an enlightening agent.¹⁰

Umapati in his *Tiruvārūṭṭayan* explains this distinction clearly. Even as physical darkness covers all objects, *āṇava* covers all souls. But there is a distinction between the two-physical darkness shows itself even though it obscures objects whereas *āṇava*, not only hides all objects, but also hides itself.¹¹

Āṇava is responsible for the states of *kevala* and *sakala* (states of complete darkness and partial illumination respectively in which souls find themselves periodically). *Āṇava* is responsible for soul's ignorance of itself, of its deeds and of the Lord. So long as copper exists, verdigris also exists therein. In the same way the obscuration of the soul by *mala* will continue as long as there is the assertive intelligence of the soul, i.e., *ātmabodha* in the fettered state.¹² It is the basic bond and is eternal.¹³ Even in release, *mala* is not destroyed, only its energies are destroyed.¹⁴ In the *kevala* state, the soul's cognitive, conative and affective functions are entirely thwarted by *āṇava*.

The agency of *mala* has nevertheless to be understood figuratively. *Mala* is non-intelligent and material and therefore cannot have independent agency. The individual soul is intelligent and non-material. The problem here is that obstruction of spirit's functions can only come from what is not spirit and yet what is not spirit can have no independent agency; The solution is to admit a function of God Himself whose nature is that of pure spirit as underlying the veiling function of *mala*. This divine function, described as the concealing power (*Tirodhāna śakti*) makes it possible for the non-intelligent and material agencies of bondage to function.

Therefore this divine function comes to be spoken of as itself a *mala*.¹⁵ Umapati rightly says that though this function of God underlying bondage is spoken of as itself a species of bond, this is not literally true. It is only a phase of Grace, which is the very essence of the nature of God.¹⁶ Because what is intended to be accompanied by the function of con-

cealing power is to make the individual soul under bondage fit to rise above the condition and become united to the feet of the Lord. Here Umapati uses two expressions *parindu* (பரிந்து) and *karuṇaimiga* (கருணைமிக) which can be rendered as compassionately and out of overflowing Grace.

Umapati explains the mode of operation of the concealing power of God which is called an impurity. Really speaking, the concealing power is the pervasive antidote that progressively neutralises soul's condition of bondage. Experts well versed in rare Āgamic sciences say that by the loving will of the Supreme Śiva beyond thought, the *tattva* of *Nāda* is evolved from pure *māyā*, and from *Nāda* the *Bindu tattva* emanates. (It is not the same as 'Bindu' which is the synonym of *śuddha māyā*.) From it the brightening *tattva* of *Sadaśiva* takes its rise and gives birth to *Isvara* which again causes *śuddha vidyā*. Thus stand serially in function the five arch typical *tattvas* through which ensues the actualisation of bondage for the souls. Umapati actually says that all these five *tattvas* are respectively ruled by five agents of divine power who stay in and take their names from them. The author of *cintarai urai* says that Umapati's intention is to refer to actual *tattvas* eventhough he mentions the agents of the *tattvas*. This is analogous to mentioning light while actually intending to refer to lamp. Madurai Sivaprakasaṁ explains that *Nāda tattva* is the *jñāna Śakti* of the Lord which arouses the intelligence of the soul and *Bindu tattva* arouses the *kriyā, Śakti* of the soul. *Sādākyā* is that *tattva* where *jñāna* and *kriyā* of the Lord are equal in functioning. *Īśvara* is the *tattva* where *kriyā* predominates over *jñāna* and in *śuddha vidyā* the reverse takes place i.e., *jñāna* predominates over *kriyā*.¹⁷ *Bindu* which is stated to be evolved from *Nāda* unfailingly gives rise to the word which develops into four forms beginning with the 'subtlest'.¹⁸ There is thus simultaneous manifestation of the realm of speech as a significant corollary and counterpart of the

evolution of *tattvas*. The manifestation of the realm of speech is closely connected with the general function of stimulating the bonds into action.

The five *Śiva tattvas* and the four *vāks* are the media through which the Lord acts. These media are material though of a pure kind. The concealing power of God by means of these pure media, operates *māyeya*, the derivatives of *mayā* and thereby bringing into actuality for the individual soul its condition of bondage. There are three conditions which bind the individual soul to its empirical life viz., the condition of enjoyership (*bhoktrivam*) and the implied sense of agency which accompanies it, the enjoyment or experience itself (*bhogam*) and a state of being tied to experience (*bandham*). These are made possible due to *māla*, *karma* and *māyā*.¹⁹ The conditioning of the individual is made possible through the function of *māyā*. *Māyeya*, the effect of *māyā* in turn is enabled to function by the active and Variable presence of Divine Śakti which can be seen in the serial emergence of five *Śiva tattvas*. Thus the individual is bound by these various factors and this bondage is manifested in the series of *avasthās* to which the soul is subject. Man experiences his state of bondage in terms of *avasthās* (five states viz., *jāgrat*, *svapna*, *suṣupti*, *turīya* and *turīyāṛīta*). Madurai Sivaprakasara in his commentary states that apart from the four modes of speech, the fifty one letters, the eighty one words, the seven crores of mantras, the vedas, the Agamas, the *puraṇās* and the bodies, organs, worlds and objects of enjoyment required for the *Viṣṇuśakalas* and *prajāyakaśalas* also evolve from *śuddha māyā*.²⁰

The Siddhantin recognizes only two types of evolution—one where a substantial change of cause occurs (*pariṇāma*) and the other where there is no such substantial change (*vyṛtti*). The evolution of the four modes of speech is of the latter type. The example given to illustrate *vyṛtti* (subtle transformation) is the cloth spreading itself into a tent. As

Jñānaprakāsar, the commentator of the *Sivajñāna Siddhiyar* says that there is no inherent difference between the two. General transformation (*pariṇāma*) is of two kinds partial and full. Partial transformation takes place as when worms are produced from ghee. When milk is turned into curd, we have an instance of full transformation. After considering the *vṛtti* of Suddha māya, Umapati proceeds to deal with the asuddha māya.

Aśuddha māyā :

Aśuddha māyā is the first cause of the universe. *Māyā* serves as the resting locus of those souls whose *karma* has fructified and is duly consumed. *Māyā* serves as the sustaining refuge for the people sustaining them against slipping into the darkness of *āvara*. It is also one of the bonds.²¹ Its function is more like that of a type of clay which the washerman soaks the dirty cloth with, in order to remove the dirt of the clothes. The function of *māyā* is part of the function of the concealing power of God and this fact can be seen from this analogy itself.

A crucial distinction that is made here, is between *māyā*, in its causal form and *māyā* as standing for its evolved manifestations i.e., between *māyā* and *māyeya*.²² Umapati does not use the term *māyeya* and means by *māmayaḥ* (sp. 32 & 70), the *māyeya* which is not Bindu or *māhamaya* as considered by certain scholars. It is only *māyā* considered in its effect form that is described as a kind of light in relation to the darkness of *mala*. In its causal form however, it is a bond, which co-ordinates the two other bonds of *mala* and *karma*. If it is asked what this *māyā* is, the answer is that it is the primal cause of the universe. To meet the statement that God and not *māyā* is such cause, it is to be stated that the unintelligent world cannot spring from Supreme intelligence. The question may take another turn as what the need is for a God, if *māyā* itself evolves into the world. The answer is that being un-

intelligent. *māyā* cannot itself develop into forms and substances. Then one may say that it detracts from God's omnipotence not to be able to create without *māyā*. The right view is that though *māyā* is as eternal as God, it is God who is the master who wields it to create any form He pleases and so *māyā* cannot be said to invest God with its lordship.

Regarding the characteristics of *aśuddha māyā* Umapati says that it is a formless, motionless, unintelligent and eternal entity.²³ *Tattvas* of diverse qualities and functions are evolved from the *aśuddha māyā*. Body, organs, world and objects of enjoyment spring from the combination of *tattvas*. It is pervasive as it endows souls everywhere with bodies, organs and worlds and it permeates all its developments and causes delusion to souls. During final dissolution of all *tattvas* it is the basic resort of all souls. It is the Assumptive Energy of the Lord, since it is pervaded by the Lord. It is an impurity as it binds the souls before the onset of energy in the individual. It is delusive as causing false cognition. All the processes in the *aśuddha māyā* are due to the energising of it by the gracious might of the Supreme Being.²⁴ It may be argued that if the intelligent agent cannot exercise his agency except with the help of a material cause, it amounts to saying that the agent is not a free agent. He has to depend on the material cause whenever he wants to act. Umapati Sivam answers that the material cause is eternal.²⁵ Material cause is only an Assumptive power of God and hence the question of its infringing the freedom of the agent by its non-availability does not arise at all. There is no equality of existence or function between the material cause and the agent. The agent is the prior one (*munnavan sp.* 23). The initiative and freedom of the agent to create the world out of its material cause antecede the material cause itself. The Supremacy that is implied by being the cause of the world does not arise from the material cause, instead supremacy is derived from the Lord. Inexplaining the

phrase *mudanmai adu koduttadena moḷindidare* (sp. 23), Madurai Sivaprakasar says that since God creates the words which has form, out of *māya*, which is devoid of form, He can create the world even without *māya*. It is interesting to note that the Supremacy becomes manifest only in the context of bestowal of Grace, when *māya* as well as *māyeya* like *karma* functions no longer as a bond but deflects the light of Grace i.e., as aspects of the revelatory function itself (sp. 70). When Umapati says that primacy does not derive from the material cause, he implies that it indeed derives from the agent. The causal function of the material world derives from the function 'of agency which belodgs intrinsically to God who is pure spirit. In sp. 70, Umapati Sivam brings this out by saying that *māya* and its evolutes body, sense, world and objects become free media of manifestation of Divine light in the case of freed souls. This is one of the important truths of the Saive Siddhanta that is clearly brought out in Umapati's writings. Sivajñāna Muniver emphasises the importance of this verse. It is likely that Umapati might have had in his mind the verse of the *Tirukkāḷḷiruppuḍiyar* beginning with "*pālai neydaḷ*."²⁶

Umapati raises the question whether the saying that cosmic creation is occasioned by considerations of ripening of mala, does not conflict with God's freedom. Umapati says that God's creation of the world is indeed occasioned by a pre-cosmic state of impurity of the soul. He also adds that diversity of creation is to be found in terms of differences in "previous deeds" (*munnai vinai* sp. 24.) There are two kinds of previous deeds. It may be either the merit or demerit caused by the doing of right and wrong in thought, action and speech. We may also refer to two-fold aspect of will in terms of appetite and aversion. Since the previous deeds referred to here, denote the deeds done in the beginning of creation, Umapati means here the second sense of *karma* which is understood as basic to

man's right and wrong, good, and evil, pleasurable and painful actions. According to him, *karma* is the original auxiliary, accounting for the diversity and manifestations of the nature of divine creation. Therefore both for the cosmic function of creation at all to take place and for its taking place in such heterogeneous manner like the creation of birds, animals, men etc.,²⁷ Umapati admits the function of auxiliary and the occasioning causes.²⁸ Thus we have two kinds of *karma*-Original karma (*mūla vinai*) and the subsequent *karma* (*iruvinaṭi*). Sivajñāna Munivar also discusses this problem in the *Mapāḍiyam*. He first mentions the two kinds of *karma* and concludes the discussion by emphasising the importance of *mūlavinaṭi*.²⁹

God is the absolute cause and the priority or agency pertains to God alone. This is clearly brought out by the statement that *mala*, *māyā* and *karma* are non-intelligent and their function is conceivable only as conditions in the service of a cause.³⁰ They are freely used for the sake of souls. Umapati says that neither the instruments nor the souls which are incapable of knowing independently without material accessories, can themselves come together and effect the cosmic creation.³¹

Introduction of the factor of *karma* gives rise to many issues. As God's creative function consists of investing the soul with body etc., but in due accord with the previous deeds of the soul, the question arises as to whether the association of body etc., with the soul comes first, or association with the deed. Past deeds will point to previous states of embodiment which are again in turn the consequences of past deeds. Is it *māyā* or *karma* that first enveloped the soul?³² In answer to this Umapati says that this question remains unanswered so long as a basic state of bondage is not accepted. Indeed if either *māyā* or *karma* could bind a soul not already bound i.e., free and pure, then even after the termination of *māyā* and *karma* as a

result of our effort (aided by Grace), it is logically conceivable that they may again bind it. *Māyā* and *karma* are bonds that bind man who is already bound by *aṇava*. They do not bind the free-neither the eternally free God, nor the free man.

Umapati states that soul's primordial bondage is as beginningless as the soul itself, and he considers this as the distinctive doctrine of Saivism.³³ *Mayā* and *karma* which are the consequences of this primordial bond, also are ulterior and beginningless in their function like husk, bran and sprout which are closely related with the paddy-seed i.e., while the soul exists, the bond of ignorance also exists along with it, and when that exists, the other bonds of *māyā* and *karma* also remain with it.³⁴

The three bonds are all alike transcendental and not empirical. They condition the soul by forming as it were an inseparable part of it. We must make a distinction between attributes and flaws of a thing. These bonds are flaws like verdigris in copper and can be removed and attributes like consciousness cannot be removed. Thus even though both characteristics and flaws are found in the same being, we must distinguish between the two. Umapati Sivam uses the analogy of sprout, bran and husk of the grain to bring out the interrelation among the three bonds. Here sprout is compared to *karma mala*, bran to *māyā mala* and husk to *aṇava mala*. Just like the three factors are alike in the seed without the distinction of priority or posteriority the three bonds are alike in their being. Experience of pleasure and pain (*bhogam*), the state of embodiment (*bandham*) and the state of being the experiencing agent (*bhoktrivam*) are all of them co-evally present conditioning the agent. These three factors are caused respectively by *karma*, *māyā* and *mala*. It is only when the husk is present in the grain that the bran can cause the sprout to germinate and grow into the crop.³⁵ When the husk is removed, even though the bran and sprout are present, germination does not take

place. In the same way because of the defilement of the soul by *āṇava*, *māyā* makes possible for the experiences of pleasure and pains in accordance with the law of *karma*. When *āṇava mala* ceases to veil the soul, even though *karma* and *māyā* are present, the soul no longer experiences pleasure and pain. The logical priority of *āṇava mala* in relation to two other *malas*, is conveyed by the example of husk. Before sprout and bran take shape and begin to function, the husk is present and bears in its womb the unformed grain also. This corresponds with what is described in Saiva Siddhanta, the individual's state of transcendental isolation (*āṇava kevalam*). Here we find difference of opinion among the commentators of the *Sivajñāna Bodham*. Sivajñāna Munivar holds that in the process of the experience of pleasure and pain by the soul the *āṇava mala* acts as the efficient cause, *karma mala* as the material cause and the *māyā mala* as the instrumental cause. Just like the husk in the paddy which induces the growth of the sprout therein, the *āṇava mala* is responsible for the soul's capacity for experience. Hence it is the efficient cause. Just as the bran aids the growth of the sprout out of the paddy, *māyā mala* stands close to the soul with its body (*tanu*), instruments (*karaṇa*), worlds (*bhuvana*) and enjoyments (*bhoga*) and induces the soul's experience of pleasure and pain. Hence *māyā mala* is called the instrumental cause. Lastly just as the sprout stems out from the paddy, *karma mala* creates the pleasure-pain experiences and so it is called the material cause. Sivagra Yogin differs from this and compares the bran which is in intimate union with rice to the *āṇava mala* similarly connected with the soul and the husk with *māyā* which is comparatively apart from the soul.³⁶ Both commentators accept that the *āṇava* is the root cause of all troubles.³⁷ *Māyeyā*, the evolutes of *māyā*, are themselves called a species of *mala* because of the fact that they serve as *loci* for our experiences of pleasure and pain. Even though these make it possible for our experiences they constrict the cognitive powers of the individual by making him finite. Umapati describes this bond by stating the evolution of *tattvas*. The *tattvas* serve as

a kind of invariable vesture and generate experience for the individual soul. Umapati Sivam also states in one line that the order of involution is the same as that of evolution.³⁸

Umapati Sivam distinguishes the *ātma tattvas*, *vidyā tattvas* and *Śiva tattvas*. *Śiva tattvas* are not included under *māyeya mala* by Umapati. The *vidyā tattvas* incline the soul to worldly experience. They are *kalā* (animating particle), *kāla* (time), *niyati* (destiny), *vidyā* (the cognitive intimation) and *raga* (conative inclination).³⁹ These are evolved from *Māyā* (i.e., impure *māyā*) through the agency of Srikantha. *Prakṛti* is evolved from *kalā*. *Prakṛti tattva* gives rise to *guṇa tattva* from which emanates the tattva of *buddhi* which again gives rise to *ahankāra tattva*. *Ahankāra* is of three kinds according as *sāttvika*, *rājas* or *tamas* quality dominates. From *sāttvic ahankāra* which is called *taijasa*, are evolved the mind and the five senses of hearing, touch, sight, taste and smell. From *Rājasic ahankāra* (*vaikari*) are evolved the *tattvas* of activity, beginning with speaking. From *tamasic ahankāra* (*bhūtātī*) emanate the five subtle bases (*tanmātrās*) of the five elements beginning with the principle of sound. The five elements, ether, air, fire, water and solid are developed each out of its respective *tanmātrās*. The titular deities of the five elements are Brahma, Viṣṇu, Rudra, Maheśvara and Sadaśiva of the regions in pure *māyā*. Thus the seven *vidyā tattvas* and the twenty four *ātma tattvas* constitute the core of *māyeya mala*.

After explaining *māyeya*, Umapati Sivam proceeds to explain the nature of *karma*. *Karma* is beginningless (*anādi*). It is beginningless in the sense that it has no assignable beginning, every beginning of its series pointing backward to preceding causes. *Karma* is responsible for the ever-ensuing embodiment. It is also what accounts for the manifoldness and diversities of experiences in each birth. *Karma* is also what comes in the wake of such experiences issuing in acts of Commission and omission and also serves as the occasioning cause of embodiment for souls in a most imperceptible and subtle form. (*atī sūkṣma karma*). It mani-

fests itself as pleasure-pain experiences when it is technically called *Prarabdha* (meaning, what has begun). At this stage *karma* is present in a subtler unseen manner (*sūkṣma*) accounting for the varied nature of experiences. It is accumulated as the surplus and duly matures at its proper time in their respective experiences which are diverse with different individuals. *Karma* at this stage is called *Sañcita* (literally, what is accumulated). *Karma* manifests as acts of right and wrong in a gross perceptible form accompanying pleasure pain experiences. *Karma* is beginningless like a stream wherethe distinction between preceding and succeeding is purely relative. But the underlying impulse behind the manifold manifestations is *karma* which is an impurity that conditions the man trans-empirically and in this respect it is like *āṇava*. *Karma* invariably follows the soul.⁴⁰ *Karma* is performed not only as overt actions but also as speech and inner propensities.⁴¹ Umapati Sivam makes a significant point here. The three modes of wakeful experience i.e., cognition, conation, and affection are the means whereby one experiences the fruits of *karma*. The experience of the fruits of *karma* is due to the benevolent Grace of God who makes it possible for the individual to have experience, thereby bringing about an end to the previous *karma*. But through the very process of experiencing the fruits of previous *karma*, fresh *karma* is earned.⁴² This is the difficulty with regard to *karma*. The medicine cures the disease from one point of view and at the same time it seems to contribute, as it were, to its perpetuation. *Karma* operates from the *buddhi tattva* and colours the thought and action of the individual.⁴³ When there is no embodiment at the time of dissolution it has its locus in *māyā*. At the time of its existence in the locus of *māyā*, succeeding dissolution and preceding creation, *karma* exists in the form of accumulated merit and demerit. Whenever we talk of *karma* in general, we refer to this accumulated stock of merit and demerit.

Umapati sivam then proceeds to explain the characteristics of *prārabdha* which presents itself in the form of experiences of pleasure and pain.⁴⁴ Pleasure manifests itself in the form of high birth, longevity of life and quality and quantity of enjoyments. Pain presents itself in the form of the opposites i.e., low birth, shortness of life, fugitiveness of enjoyments and the presence of suffering. These are potentially present in the individual in the form of possibilities. When these possibilities manifest themselves in life, the serial order of their occurrence in life is not however commensurate with the order of their cause in previous existence but rather in accord with the degree of 'ripeness'. We liquidate the load of previous *karma* by means of experience. The experiences come to the individual soul in response to previous deeds in the two distinguishable modes of pleasure and pain. They are classified in terms of the three occasioning factors, the objects, the soul and the deity.⁴⁵ Even when the experience of pleasure and pain are occasioned by objects or by souls, deity is responsible for giving these experiences through such agencies. The deity apportions pleasure-pain experiences to the souls according to their *karma*. In this sense, the deity may be said to know in advance the experiences. But the deity is not fettered by these experiences while the individual is bound by these. The reason for this is to be found in the fact that while God knows these without attachment and aversion and so may not be said to experience these, the soul knows always these, with attachment and aversion. Thus whenever an individual knows a thing, it experiences at the same time with the overtones of attachment and aversion. It is this element of attachment and its opposite i.e., primordial desire for experience and the consequent aversion for anything that thwarts the objects of desire is called *karma mala*. *Karmā mala* is the root of which *Sañcīta*, *prārabdha* and *āgāmya* are the fruits.

Then the question arises how the new *karma* occurs when the previous *karma*, is liquidated through experience. Umapati Sivam replies that while the effects of *past-karma* are 'liquidated' through experience, the root karma of the form of attachment and aversion is however not 'destroyed'. On the other hand, the *root-karma* is active and contributes to the origin of fresh karma in the wake of experiencing the fruits of previous karma.

The *āvara mala*, the ultimate bond causes beginninglessly the propensity of attachment and aversion and thus we have the three fold experience of karma because of *āvara mala*. We can consider the new influx of *karma* also in two ways i.e., doing the good (*hitam*) and doing the opposite (*ahitam*). There is also another classification of deeds i.e., the deeds done wilfully and those that are done unconsciously. The individual is responsible for both these kinds of action. When we do an action, we do it with the attachment and aversion. We also perform good (*hita*) and bad (*ahita*) actions to others and this constitutes *āgāmya*. The *āgāmya* attaches to the individual soul in the form of *punya* and *pāpa* for which another name is *sañcita*. The genesis of *āgāmya* and *sancita* is explained in this way. Umapati Sivam hints here that the *prarabdha* experience-experience of pleasure and pain arise as a result of the cumulative experience of both *āgāmya* and *sañcita*.

Regarding *Sañcita Karma*, Umapati Sivam says that the deeds of commission of good or its opposite, go into the stock of merit and demerit, which is called *sañcita*. He says that *sañcita* consists in the sum total of merit and demerit. He says that merit does not cancel demerit and that the only way of cancelling demerit is through experience of its fruits in the form of enjoyment. *Karma* cannot be written off except through experience (*bhoga*) of the fruits of *Karma*. This is the law of karma. Umapati Sivam does not stop here, but suggests rituals for expiating merit and demerit.

The Vedas and Agamas provide a safeguard in the form of recommendation that by means of a commission of good *āgāmya* with a specific resolve (*Saṅkalpa*), it is possible that one can free oneself from the effects of particular demerit. If one puts forth effort for expiation in accordance with the scriptural recommendation, the affliction due to *sañcīta* can be removed. He also says that if it is not possible for one to do it directly, this can be achieved by indirect means, having it done on one's behalf by a professional. It is equally also possible that the demerit can be removed by some one else doing it on one's behalf without one's knowledge of it. Admission of these possibilities even within the context of the life of bondage becomes significant. It points to the fact that we can have the possibility of freedom from the working of the law of karma itself. Umapati Sivam says that the rest of the residual stock of *sañcīta* could be set at naught by God. The Lord appears in the form of a preceptor as a result of *Sivapuṇya* which consists of *carya*, *kriyā* and *yoga*. *Sañcīta kārma* does not cease to exist until the bonds are destroyed by the grace of God. There is no scope for the termination of *karma* until God comes and instructs the soul. Further the *karma* continues to sustain the empirical life until the advent of God's Grace.

Umapati Sivam says that there is no scope for the life of spirit for the individual soul unless these functions are terminated and transformed. Umapati mentions and discusses the five bonds on the basis of their functions. At first, there is the basic bond which is responsible for the soul's craving of the things which are prohibited. This function is trans-empirical and naturally inclines the soul to agency in respect of experience. Against this we have the bond of *āvara*. Secondly we have the bond called *tirodhayi* which actuates the bonds. This function seems to be hostile to human beings, but if we understand the real nature of this bond, we can realize that this bond is really beneficial to man. This *Śakti* causes the bonds to act so that the bonds may ripen and ultimately be destroyed. Thus though the

Śakti of God is called a bond, it is not really a bond. *Maya* is the next bond of the soul. It binds the soul in the form of body (*tanu*), instruments of knowledge (*karaṇa*), world (*bhuvana*) and enjoyments (*bhoga*). Before the dawn of the knowledge of God, these four factors function conditioning the soul and after advent of knowledge, these factors deflect the grace of the Lord. *Karma* is the fourth bond which is invariably present in every individual conditioning him in the form of desire and aversion. This bond subjects the soul to wearying rounds of birth and death. The last bond (*mayeya*) stands for the *rativas* accounting for the finite and limiting character of empirical experience. Grace in the positive sense of Saiva Siddhanta becomes intelligible when all these five bonds are transformed and when *urodhana Śakti* changes the *Aruṣakti* of God (*parā Śakti*).

MEANS TO RELEASE

The soul in the *kevala state* is completely under the bondage of *āṇava* which obscures the capacities of the soul. When the soul is associated with *taṭvas*, the soul exercises the faculties of *icchā*, *jñāna* and *kriyā*, but in such a way that it comes under the bondage of *karma* and is consequently led into seemingly endless births and deaths entailing much suffering. The cause of this miserable state for the soul is its association with *aṇava* the original bond (*mūla mala*). The soul wrongly thinks that the pleasures of the world will be everlasting and consequently it sinks to a degraded state. This may be compared to a state of a king's son who in his early years, being captured by gypsies, is brought up in a crude environment and has not had the benefit of living in a palace as befitting his status. When the soul knows the true nature of the fleeting pleasures of the world, it feels disgusted with them and is no longer inclined to seek them. Due to the intelligence of the soul, having the guidance of Siva's grace, the soul realizes the worthlessness of worldly objects and pleasures derived through them, and feeling thoroughly discontented with its life hitherto, looks to the eternal saviour, Lord Siva.

Umapati Sivam says that the fruit of Saiva Siddhanta is the result of following the principles laid down in the *Śaivāgamas*.¹ According to the *Saivāgamas*, the soul has to practise *caryā*, *kriyā* and *yoga* and get *jñāna* before it could meet the Lord.

Umapati Sivam also says that all actions have for their purpose knowledge and the results of *caryā*, *kriyā* and *yoga* lead to *sāloka*, *sāmīpa* and *sārūpa*.² The practice of *caryā*, *kriyā*, *yoga* and *jñāna* are also called *dāsa mārga*, *satputra-mārga*, *saha mārga* and *śūnmārga*. The results of the first three i.e., *sāloka*, *sāmīpa* and *sārūpa* are called graded release (partial release). Release attained by *jñāna* is *sujiya* i.e., perfect release. The first three are the means to attain complete release. *Sivajñāna Siddhiyar* explains these *caryā*, *kriyā*, *yoga* and *jñāna*.³ We have to follow these observances in *caryā*. They are cleaning the temple, smearing the floor of the temple with cow-dung, wearing garlands of different kinds of flowers for adorning the idol of Siva, uttering the praise of the Lord, lighting the temple lamps, maintaining flower gardens and, offering one's services to any devotee of Śiva. Those who do these, merit *Sivaloka* or *sāloka*. (*saloka* - living in the same world as Siva.) Getting ready flowers, incense, light, water (for bathing the idol), food (for offering), etc. are important observances in *kriyā*. The devotee has to perform the five kinds of purification.⁴ He also has to make a seat out of *mula-mantra* for Siva to occupy. Siva is to be contemplated as having occupied it, externalised (as of the form of light), worshipped with true devotion and He must be willingly praised. *Homa* is to be performed daily. Following these observances is *kriyā* and the fruit of such a worship is the attainment of *Sāmīpa* (nearness to Siva). Worship here relates to the form-formless aspect of Siva and the mind is included with the external senses in *kriyā*.

Pursuit of *saha mārga* (i.e., *yoga*) requires fulfilment of the following: the senses are to be turned away from their objects, inhaling and exhaling must be controlled; vital air must be directed along *suṣumnā* when activities of *manas* cease; the sequence of mantras for the six *ādhāras* like the *mūlādhāra* must be learnt and the deities presiding over these *ādhāras* are to be worshipped. *Ajapa* existing in the form of Śiva, can be seen in the six *adhāras*. Uniting with

the deities like Vinayaka, one must go up from *mūlādhāra* to *Brahmarandhra*. The lotus in *Brahmarandhra* must be made to blossom. The nectar flowing from the lower part of Candramandala is to be circulated within the body; and contemplation of light that takes within itself every splendour is to crown all these. Those who thus perform *yoga*, having eight parts in order to destroy karma attain similarity to Siva's form. Lastly we come to *sanmārga*. One has to study all the *arts*, *purāṇas*, *karma kāṇḍa* in the Agamas and the literature of other faiths, before arriving at the conclusion that these are all inferior. Then one has to study by oneself the *jñāna śāstras* which set forth the nature of *Pati*, *paśu* and *Paśu* defined per accidens and the nature of *Pati* per essence; hear the truth about these expounded and reflected on them. One who without distinctions into knower, knowledge and object of knowledge, has knowledge of unity with impartite, eternal, pervasive, existent, intelligent and blissful Siva non-differently, attains *sāyujya* which is supreme release.

Regarding the significance of *caryā*, *kriyā* and *yoga* for entrance to *jñāna*, it has been said that in *caryā* and *kriyā* stages, the attention of the soul is diverted from the outer world to Siva through the commandments which are prescribed for the soul in the first two stages. The significance of *yoga* consists in this, that through this stage, the soul comes to the conclusion that knowledge attained through the outer and inner organs, is not true knowledge and that for the attainment of true knowledge a higher medium than the senses is necessary.⁵ Thus the first three are merely preparatory states preliminary to reach the final state. The enjoyments of *śaloka*, *sāmīpa*, *sarūpa* are not permanent.⁶ When the merits of the soul are exhausted, the soul must come back to earth. If the chain of births is to be cut off, *jñāna mārgā* is the only way; for, as ignorance has been the cause of delusion and misery, so it is knowledge that can bring about enlightenment and happiness. Even meditation

will not help if we do not have knowledge. Meditation is possible only with the help of instruments and mind, and these instruments and mind cannot take us beyond the material world.⁷ Any hope of attaining Siva, by meditation without the aid of instruments is doomed to failure, for as soon as the instruments are dispensed with, then the dark state of *kevala* sets in. Though meditation and other preparatory stages may be dispensed with, *jñāna mārḡa* cannot be ruled out if Siva is to be attained. The *vedas*, the *Āgamas* and *Puraṇas* proclaim that by *jñāna* alone release is possible.⁸

Umapati Sivam says that this *jñāna* is of two forms i.e., grace (*tiruvatuḷ*) and *Śaivāgamas* which deal with the grace of the Lord. Grace helps the soul to remove the evil effects of *mala*. While *mala* itself is eternal, its evil effects, can be removed. One who studies, the *Śaivāgamas*, gets the knowledge about the three entities *Pati*, *Paśu* and *Pāśa*. Madurai Sivaprakasar commenting on the verse 10 (p.45) says that the *jñāna* of the three authors of *Tevāram* and Karaikkal Ammaiyar is *tiruvatuḷ jñāna* and the *jñāna* of the teachers, beginning from Nandi Deva, who get knowledge through the *Saivāgamas*, belongs to the second type. He also quotes two verses from the *Sivajñāna Siddhiyār* (*Svapakṣa pāyiram* 4 and *parapakṣa* 10) for supporting his view. The first verse mentioned above states that some love Siva (without the help of books) due to their previous good deeds and Siva gives them salvation. The other verse states that Arul Nandi Sivam expounds the *Sivajñāna Siddhiyār* to those who want to know the means of attaining the feet of the Lord and not to those who are well-versed in the *Saivāgamas* or to those who are steeped in complete ignorance. The subject was first taught to Nandi Deva by Lord Siva and Nandi Deva in turn imparted the teaching to sanatkumāra. Following the guidance given by Madurai Sivaprakasar, it is clear that the experiences of the *Tevāram* teachers are important in Saiva Siddhanta. We may take the clue in verse 7 of the Sivaprakāsam for this fact. (*perunūḷ Coona aṭṭṭiranāl viḷaivadāy SP 7*). Here *perunūḷ* includes the *Tevāram*, besides denoting the

Saivāgamas, according to the commentary of Madurai Sivaprakasar.

The necessity of a *Guru* cannot be disputed because it is through His instruction that the true significance of the scriptures can be made known.⁹ It is God Himself who can teach the soul about Himself.¹⁰ It is impossible for the soul to know of God without the help of God, as it is impossible for the crystal to reflect without the sun. The instruments of the soul know neither themselves nor the soul that directs them. In the same way, the soul does not know either itself or *Pari* who guides the soul. Hence Siva who dwells within the soul as imperceptibly as ether in water, will not be known by the soul unless He manifests Himself.¹¹ Further, it is only God, who can purify the mala fettered soul as it is He that knows best the unhappy condition of the soul, even as the inmates of the house know best the physical ailments of the patient in the house.¹² It is also said that the complete cleansing of the soul is not possible without Siva appearing as a *Guru*, because the removal of the snake poison is not possible without the aid of the snake-charmer.¹³ Further it is said that the attempt to attain release with the help of anyone other than Siva is comparable to the blind submitting to be led by the blind. The release that transcends all *tattvas* can be reached only through the aid of Siva who is pure *cit*.¹⁴ Thus we may now conclude that the learning through Siva Himself is the *condition, sine qua non* for the attainment of blessedness.¹⁵

Umapati says that in order to make the best use of the preceptor's instruction, one should attend to it with concentration, reflect on what is taught, ascertain the truth of it and fix that result so as to attain the state where Siva comes to be in union with the soul.¹⁶ From the *Guru's* instruction, the soul learns about its nature so that it can aspire to realize all its inherent possibilities. We may now

consider what Umapati says about the nature of Divine wisdom. (*jñāna vāymai*). Without the help of the instruments of knowledge, the individual can see nothing. In the *kevalāvasthā* the soul has no experience of objects, not even of a fleeting nature. Now with the instruments, the individual cannot attain the feet of the Lord. In the *sakalavasthā*, the senses partially manifest knowledge of the individual. How then can the individual soul realize Divine wisdom?

Umapati says that Divine wisdom is communicated to the individual soul by God Himself graciously coming as a preceptor as a result of long-earned penance.¹⁷ God shows the way to sever connection from these instruments and to reach His feet.¹⁸ In the *sakalavasthā*, the *tattvas* are provided by the concealing Śakti for the individual soul to effect partial release from the fettering effects of *Pāśa*. The soul will have finite experience and this will hasten the state of ripeness for *Pāśa* so that *Pāśa* may become ready for removal. When this state occurs, God appears as the preceptor and effects purification of *tattvas* by means of *ādhyatma Śuddhi* and thereby effects severance from the finitizing effects of *Pāśa*. Thus the individual soul will have a new state of knowledge and life in which its knowledge, action and feeling being unconstricted, become infinite in due conformity with the infinitude of *Śiva*. *Śakti* even in its embodied state of existence. This is technically described as the symbolism of reaching the Divine Feet.

Umapati explains the nature and form of Divine knowledge which is made accessible to the soul when God and man are united as preceptor and pupil. He says that Divine knowledge pervades the world for the ultimate good of the soul unaffected by the intelligent and non-intelligent entities in the world. The intelligent and the non-intelligent world function toward their appointed destiny because of the benign presence of the concealing Śakti. *Pati* transcends the intelligent and non-intelligent entities and functions for the benefit of giving good equally to all. Umapati Sivam says,

None is dear to Him; none is hated by Him.

All alike are His favourites.¹⁹

Appar says,

'He will not be good to those who approach Him not;

He is good to those who approach Him;

Yet He has no partiality, likes nor dislikes.

He is called Sankara as He is beneficent.²⁰

Umapati Sivam explains this with the help of an analogy. The sunlight permits the crystal to show its natural lustre and the power to reflect the colours with which it comes into contact. When the colours fall on the crystal and when the sun is not directly above the crystal, then the crystal reflects the colours with which it is associated. When the sun is directly above the crystal, then the crystal will not reflect the colours even though the colours are associated with the crystal. In the same way, the concealing Śakti of God makes the soul plunge into the worldly experiences when the impurity attaching to the soul is not mature. When the evil effects of *mala* are made fit for removal, the same concealing Sakti of God changes into *Arul Śakti* and bestows release on the soul. In neither case Śakti is affected by either the intelligent souls or by the non-intelligent *Pāśa*.

Now the question arises regarding the nature of *māyā* and *karma*. When Divine knowledge is given to the soul by God's Grace, *māyā* and *karma* were used as instruments by the concealing Sakti of God in the service of forging of bonds. What happens to the two species of *pāśa* i.e., *māyā* and *karma* when the concealing Sakti of God is changed into *Arul Śakti*? Umapati Sivam says significantly that when the individual is under the influence of *aṇava*, the dark bond, the impure *māyā* and its effect *māyeyā* on the one hand and the inexorable, *karma* which would not leave the soul unless it is experienced function as elements of darkness (*maruṭinil iruṭāy nṛkum SP 70*). Thus *māyā*, *māyeyā* and *karma* bind the soul because the soul is defiled by *aṇava*. This is the reason why empirical

experience, though it is an advance over pre-empirical darkness (*kevala*), is itself a part of one long night. Thus *sakalāvasiṭha* itself is a constituent of bondage. When the soul comes under the influence of Divine grace which dispels the darkness of bond, then these so called bonds also function as elements of light (*aruṇil oṭiyāy nirṇum SP 70*). Thus when Divine knowledge dawns on the soul, the erstwhile adventitious instruments of bondage become instruments for giving bliss to the soul. Umapati says in *Tiruvārūṭpayan* that when there is defect in the tongue, even the sweet milk will be bitter and when the defect in the tongue is cured, then the milk will taste sweet.²¹ In this way when *āṇava mala* dominates the soul, then the bliss of Siva will not be tasted by the soul and when the evil effects of *āṇava mala* are destroyed, then the bliss of Siva is manifested to the soul. Thus it is explained that even though God is merciful, the soul suffers due to its association with *āṇava*. If the soul is under the influence of *āṇava*, then *tirodhāyi* act on the soul. If the soul is freed from the evil effects of *āṇava*, then *Arul Śakti* acts on the soul.

Kanchi Jñānaprakāśa Swamigal in his commentary on '*Uṇmai viṇṇam*' quotes this poem.

“சூரியன் சிவன்; கண் சீவன்; சுடரொளி அருள்; மலம்தான் கூடுருள் ஆகும்; கண்தான் கொள்ளிருள் ஒளியால் நீங்கிச் சூரியன் ஒளி நேர் நிற்கில் சூரியனாம், அக்காலைப் பேரிருள் ஒளியாய் நித்யம் பெறும் திரிபொருள் முத்திப்பால்”

and says that the sun is compared to Śiva, the eye to the soul, the light of sun to the grace of God and darkness to *mala*. The eye which is encircled by darkness gets light through the rays of the sun and becomes light when it comes under the influence of the sun. In the same way when the soul comes under the gracious influence of Śiva the soul enjoys the bliss of Śiva and even the *mala* subsides under the grace of Śiva. The commentator also says that we must combine the two verses (*Sivaprakāśam 32 and 70*)

to get a clear understanding of the *Siddhānta* position.²² These two verses speak about five entities i.e., *māyā* *mayeya*, *karma*, (*iruvinaḥ*) *māruḥ* (*tirodhāyī*) and *iruḥ* (*āṇava*). If *Tirodhāyī* acts on the soul, *māyā*, *māmāyāi* (here meaning *mayeya*) and *karma* become darkness. If *Aruḥ Śakti* acts on the soul, then the three become light.

Sivajñāna Munivar explains this verse of *Śivaprakāśam* (70) when he explains the relation between God and *māyā*.²³ The question is raised how the relation of pervasion between God and soul can also hold good for the relation between God and *māyā*. Sivajñāna Munivar replies that *māyā* is pervaded by the soul and since the soul is pervaded by Śiva it follows by implication that *māyā* is also pervaded by God and he quotes the verse beginning with '*māyā*, *māmāyāi*' fully. Then the objector raises another question that if it is the case with *māyā* 'is' *āṇava mala* also related to God in the same way, because *āṇava* is also *vyāpṛa* - i.e., pervaded by the Lord? Sivajñāna Munivar replies that *āṇava mala* is not related to God in the same way as *māyā*, because even though *āṇava* is pervaded by the Lord, it is opposed to the Lord, while *māyā* is not so opposed to the Lord. Sivajñāna Munivar argues that since *mayeya* is also considered among the eight forms (*aṣṭamūṛta*) of the Lord like the soul, the same relation that exists between God and soul, also exists between God and *māyā*. Sivajñāna Munivar says that the only factor we have to take into consideration here is that since the soul is capable of having consciousness the soul has a special relation with the Lord. The commentator also strengthens his interpretation on two other grounds (i) by considering the sense conveyed by the order of words (சொற் கிடக்கை) and (ii) by relating this verse (sp 70) with the previous verse (i.e., sp 69). He says that the sense (e) (ஏகாரம்) in the phrase நன் னலம் பெற நிறைந்த ஞானமே ஞானம் என்பர்'. cannot mean definite sense (தேற்றம்). Since the phrase

speaks about *jñāna* definitely, it cannot also have the questioning sense. If the meaning of ஏகாரம் is taken to mean ஈழந்தை, then it amounts to convey the sense that *jñāna* is *jñāna* which is tautology. Therefore ஏகாரம் is used to distinguish between two or more entities (பரிநிலை). The commentator concludes that this phrase is used to convey the sense that only *Patī jñāna* is independent and *pāśa* and *paśu jñāna* are not independent. Thus according to him, *paśu* and *pāśa jñāna* are explained in the 69th verse and the remaining *patī jñāna* is explained in 70th verse. The gist of the 70th verse according to *Sivajñāna Munivar* is that the function of *māyā*, *mayeyā* and *karma* depends on the nature of the soul. If the soul is bound by *āṇava*, these three i.e., *māyā*, *mayeyā* and *karma* bind the souls with the initiative provided by the concealing Śakti. If the soul is freed from the evil effects of *āṇava*, *māyā*, *mayeyā* and *karma* help the soul like *Aruḥ Sakti*.

After considering the nature of Divine knowledge, *Umapati* proceeds to deal with the effects of attaining Divine knowledge. He classifies the effects under three topics, i.e., insight into the nature of the soul (*ātma darśana*), purification of soul (*ātma śuddhi*) and benefit to the soul (*ātma lābham*). These three are the effects of attaining Divine knowledge. *Umapati* says that purification of *tattvas* (*tattva śuddhi*) and accession to Divine knowledge are the two factors that constitute 'knowledge of the soul' (*ātma darśana*). *Tattva śuddhi* implies freedom from *pāśa* which is more specifically freedom from sense of 'I' and 'mine' in respect of *tattvas*. This is explained by *Umapati Sivam* as the process whereby the preceptor elevates pupil's knowledge to the infinitude of Divine Sakti. By accession to 'soul-knowledge', *Umapati* emphasises the indispensability of Divine knowledge for the manifestation of soul's action and knowledge. This is technically called *Śivarūpam*. *Umapati* says that God Himself comes in the form of a preceptor as a result of one's penances and reveals this truth to the soul. Soul's surrender of agency is emphasised in *ātma darśana*.

Purification of the soul is the next stage of realization. This is described by Umapati as surrender of one's efforts. (*tān paṇi nittal*). Though Umapati terms the phrase, '*tān paṇi nittal*' somewhat negatively, the significance implied by this is positive. Meykandar phrases it in positive terms, as '*iṇai paṇi nittal*' which state occurs after one passes through the surrender of agency. Surrender of one's efforts is a negative way of expressing 'thy will be done'. The soul surrenders itself by doing the will of God. The point to be noted here is that the soul must renounce the sense of even 'I serve'. Here the soul leaves everything to God and is not even conscious of serving. The upper limit of spiritual realization is described as *ātma labham*. This is explained as immersion in the experience of Being given by the Divine knowledge. This results as the culmination of self surrender and union. This state of immersion in the experience of Being constitutes the content of liberation and bliss is concretely present in it. This state is different from the preceding state of not doing anything but by the will of God (அவனருளால் அன்றி ஒன்றையுஞ் செய்யா நிலை) where there is only a foretaste of bliss which arises as a negative consequence of dissolution of *pāśa*.

Umapati explains the continuity of the three levels of experience i.e., *ātma darśana*, *ātma śuddhi* and *ātma labham*. He says, that if God is known by the soul, then it can perceive itself by being itself. To understand the importance of this, he recalls how the soul knows with help of Divine wisdom. The soul cannot know anything with the help of its own faculties. The soul is limited constitutionally and it can know only through the means of manifesters of knowledge (*vyañjakas*). In the state of bondage, the soul knows with the help of instruments of *māyā* and in the state of release, it knows with the help of Grace. Thus it can know only with the help of instruments either in bondage or in release. Even when the soul is aided by the Infinite knowledge, the soul has only finite knowledge. It can know or experience only one by one. This is the reason why the soul is said to be a finite knower

(*ktinciññan*). Divine grace, which is infinite in nature, is the invariable aid and pre-condition of finite - knowledge. The question before us is - how does the finite knower know himself? Umapati says that if one can look with the eyes of the light of Divine grace, looking at itself i.e., the Divine grace, then one can also see one's own soul together with Grace. One can see the condition which makes sight possible, *not by looking at it*, but *by looking with it* i.e., one must not stand as distinct from the condition and see it, but the eye must transport itself to the place of light and become aware of it. The soul can see itself only from this changed perspective. The soul cannot stand apart from Grace, and know either Divine grace or itself as it does in the case of knowing objects. The soul has to become one with Grace which is the general condition of our knowing and perceive itself only as one with it, never as a knowing subject which stands apart from the things known. It may be seen from this account how knowledge of soul involves the fusion of awareness of Divine presence (*Siva rūpam*) and a similar awareness of oneself (*ātma darśana*) vis-a-vis the Divine presence. Meykandar also expresses the same idea with greater force in the prefatory verse in the *Sivaññāna Bodham*, by using both the negative and positive expressions.³⁴

Umapati explains the continuity of the three levels of realization. If we abandon the habit of seeing with the eyes of the light of Divine Grace, we may know how soul purification (*ātma śuddhi*) and self-realization or gain (*ātma-lābham*) are implicitly contained in it. When the soul investigates the nature of the tattvas and the inner dynamism that is at work in them, it understands the *tattvas* to be alien to itself and there will dawn on the soul the growing light of Divine Wisdom. If the soul identifies itself with the general condition at work underlying the *tattvas*, and if the soul is immersed in it without attending to *tattvas*, the soul gets purified. In this state of purity, there

must be no assertion of the individual consciousness. After this stage is reached i.e., when the soul is purified, the soul knows under the all - pervasive Omnipresence of the Highest (*parainiruvu*). This is technically called soul's purity. This can also be looked upon as knowledge of God in His Majesty and Omnipresence (*Śivadarśana*). It is only when this stage of self-emptying and complete subjection to the Divine light without even the consciousness of an ideal distinction between the two is reached, that the supreme Being appears to the soul. When the knowledge of the soul is purified, Being is disclosed to the soul. The soul must not stand apart from Divine grace. It must transcend even the fact of knowing Divine light which is the underlying principle of all *tattvas*.

It may be asked whether, apart from Divine Wisdom dawning on the soul, there is a Supreme Being that is prior even to the Divine light. Umapati says that the full light of the sun has the sun as its source. Similarly the spotless Supreme Being is the source of grace and bright grace of God is His power. The light of pure knowledge in God is called His power i.e., *Śakti*. *Śakti* is pure and transcends the finite conditions of *paśu* and *paśu*. This *Śakti* at the same time points to its transcendent source i.e., Being. Without Being that power does not stand alone. Just as the sunlight dispels darkness that pervades everywhere and shows the sun to us, so the light of divine grace dissolves the base bonds of darkness and paves the way for the delightful disclosure of Being to the soul liberated from the bonds.

There seem to be two transitions by using the example of sunlight pointing to the sun. First, when we see the object, the light serves as the unobstructive condition showing from behind the perceiver who is unaware of the assistance of light. Umapati says in *Tiruvārūṭṭayan*,

'He who places himself behind the light of truth, arising out of darkness attains bliss. He who places his self before it, endures pain'.²³ This suffering is the characteristic of the soul when it is bound by the bond of *āṇava*. When the eye ceases to be preoccupied with visual objects, it becomes united with the 'condition' where the light as such is perceived. When light in its turn points to its source, the subtle transition takes place. As light and its source are related intimately, *Śukti* and its source Siva, are also related intimately. At first the soul does not know how the *tirodhana Sakti* acts and falsely identifies itself with the objects of the world.

When the soul begins to investigate the source of suffering, it comes to know that all sufferings arise due to attachment and aversion. When the soul renounces the sense of 'I' and 'mine' it is freed from the fetter of *pāśa* and becomes united with Divine grace. This is becoming one with Him and abiding in service unto Him. (*ekanaṅki iṛai paṇi niṛṇal - Sivajñāna Bodham 10th sutra*). There is again a transition from this state and the Supreme Being is disclosed in this transition. When the soul becomes one with Him and acts as He directs, it must transcend even the duality of knowledge and revelation i.e., it must not assert its individuality, but must act as directed by the Lord. This is technically called *Śivabhogam*. The transition from the state of union with Divine grace to that state, where Being as the source of Divine grace is perceived, is a subtle one. At this stage, the soul must not yield to the lingering effects of *paśutva*. This transition is possible as a result of persistent surrender and self-effacement on the part of the soul and this must be followed by a life of union with Divine grace. Umapati Sivam says that when the omniscient grace of the Lord dawns on the soul, there will be a most natural temptation to lay claim to omniscience and omnipotence. Due to its dissociation with the bonds the soul may feel

that it knows everything and it may be tempted to perform cosmic functions like the Lord. A feeble person possessed by a ghost performs the mighty acts of a ghost. In the same way the soul engrossed by the all knowing grace of the Lord, would possess all attributes of God and perform His five functions in the same manner as He does. This is the view of the *Sivasama vāda*. But this temptation must be resisted. If the ghost possesses a blind or dumb or lame man, it cannot make him see or speak or walk; similarly the omniscient grace of the Lord which possesses the soul, can only develop its innate powers, and will not make it do the functions of God, which He does by taking any form He pleases. When the omniscient grace of the Lord dawns on the soul, what happens is a full development of its own innate powers. It will not make it do the function of Lord. When the evil effects of *pāśa* are destroyed, it is the privilege of the soul to take immense joy in the glory of the Lord. If by freedom of the soul, we mean having literal equality with God in function, then it is delusion. To perform cosmic functions by free assumption of appropriate forms that He chooses is the privilege of God that is implied by His transcendence.

The soul should understand the nature of knowledge which it comes to have in its embodied state through the instruments like *Kalā* and other *tattvas*. If it does so, on reaching the stage in which the base bonds are got rid of, the soul should take shelter under the grace of the Lord so that the soul does not contact the said instruments. At this stage, the soul should not think of Grace as an extraneous condition, which helps its knowledge and action, but must view them as nothing apart from Divine Grace. The soul's intelligence is illumined by Grace. If the soul abides in Grace in this way, then the Supreme (transcendent) gain will be within the sight of the soul. Madurai *Sivapra-*

darśana. When the soul understands the nature of the *tattvas* and when it is associated with Grace of the Lord, the soul gives importance to Grace leaving the assertive intelligence of the soul. This is called *ātma śuddhi*. When the individual soul persists in its efforts in giving importance to Grace of the Lord, leaving behind the assertive intelligence (*ātma bhoda*), then the Supreme gain will become accessible to the soul and this is called *ātma lābham*.

The *Sivaitin* maintains that the soul becomes God Himself in the state of release. According to him the question is - why God should appear to the soul as distinct from itself? why not speak of the goal as consisting of becoming God Himself? Umapati says that if the 'I' that becomes one with Grace through union ceases to exist but becomes Being itself disclosed by Grace, then it follows that its knowledge of itself which it gained vis - a - vis Grace, was delusion. This implies that the gain of liberation achieved by conquering bondage itself would be a delusion. The soul in its state of bondage, cannot see itself. Umapati says that even in the state of release, if it could not intuit Being with the help of Grace which is accessible through nothing save itself, it is not possible for the soul to realize the wisdom which will enable it to reach the feet of God and consequently it will not attain the goal. Here the phrase 'தொடர்வரும் அருளினாலும் தோன்றுமா காணராயின்' emphasised the importance of Grace. We can realize Grace only with the help of Grace. *Mānikavācagar* says, 'Even the impulse to worship arises due to Him'. 'அவனருளாலே அவன்தான் வணங்கி'. If one has achieved union with Grace and yet fails to understand what is communicated by it, the presumption can only be that such state of union was only a delusion.

Umapati then speaks of the transcendental wakefulness (*jāgrāntam*) the highest state of consciousness which can be attained even during the waking moments of one's life. He

says that the highest state can be attained not by efforts, but by renunciation of efforts. The soul can achieve this state only by balancing as it were between the razor's edge of awareness without falling on the side of discursiveness which ensues as a result of association with the *tattvas* and without also sliding into ignorance which results due to dissociation with the *tattvas*. The soul must avoid the two phases of bondage i.e., the state of *kevala* where there is no instruments and consequently no knowledge and the state of *sakala* where the soul has partial knowledge which will not help to attain the feet of God. The soul must refrain from all actions and must stand steadfastly united with Grace which is present as the condition in one's consciousness. The soul thus submits itself to the control of the highest wisdom and gives up its egoistic efforts, by identifying itself with the Supreme Being. When this conversion of attention takes place even in the soul's waking moments, then the sensory discursiveness and ignorance are conquered and the soul attains the highest state of consciousness even while it is awake.

Explaining further, Umapathi says that the senses which are restricted to the service of enjoying the fruits of *karma* and earning fresh ones, will not by themselves cease to act. If it is said that the soul by its own intelligence knows the way of subduing the senses, then also the senses cannot be subdued, for then the intelligence of the soul will endure and egoism will be the result. If the 'I' consciousness were to disappear with the disappearance of the function of senses, then the soul will sink into ignorance. The only way of experiencing this highest state of pure consciousness is to remain in wakeful alertness without being subjected to the discursive knowledge of the senses but to be absorbed in the presence of the Light of Grace. When the instruments of knowledge help the soul to know the objects, the intelligence of the soul (*ātma vitsakti*) concentrates on the objects

and knows them one by one. If the *ātma citśakti* fades in the Light of Grace, like a lamp before the sun, the soul will realize the Divine wisdom. When the soul refrains from following the lead of the senses, where in other words the Light within is allowed its sway over the senses, the soul may be said to have conquered the ignorance. It is only realizing the transcendental wakefulness (*jāgratītam*) that the one can get rid of the bewildering births.²⁶

Umapati says that knowledge - absorption (*jñāna niṣtā*) is a state of spiritual tranquillity. It is the culmination of hearing the words, meditating on them and attaining enlightenment. Even after hearing the words and meditating on them, the *jñāna niṣtā* does not ensue without a manifestation of the knowledge of God. (*Śivajñāna*). God is beyond the sphere of word and meaning, beyond even the reflective self-consciousness of the individual. So God cannot be attained either by hearing of the words alone or by meditating on the words. God's Grace must descend on the individual (*iṣai aruḥ jñānam naṇṇi*) and there will be manifestation of Light of knowledge due to the descent of Grace. When there is manifestation of the Light of *jñāna* due to the descent of Grace, the light of *Paśu* and *Pāśa jñāna* fades (*tēcurum*). With the help of this knowledge the soul conquers the finitude and it achieves a union with the all-pervasive knowledge of God. Thus is achieved an ecstatic absorption in Divine knowledge. It is also a state of ecstatic love when the soul is aware of *advaita* union with God. The soul's three faculties of thinking, feeling and willing will function even in the state of release. The soul thinks of God's help even in the state of release and this love for God increases and thus the soul's faculty of willing functions. The soul enjoys *śiva jñānā* and in this way the soul's faculty of feeling finds its consummation.

The path consisting of hearing the words from the preceptor, contemplating, meditating and attaining enlightenment is the straight one for achieving the goal of spiritual

tranquillity. Following his predecessors Umapati says that if this path is hard for one to tread, there are other easier means of attaining the goal. The soul must constantly think of the limitations of the instruments that the soul uses and also the dependent nature of the soul. By this consciousness of dependence on the part of the soul and by growing steadfastly in the felt consciousness, one can have a lasting love for God and attain the same goal of spiritual tranquillity. Thus the intellectual method involving an ascent through a hierarchy of knowledge is not the only way of experiencing God, even though it may be the standard one. We can see the influence of the great Saiva devotees on Umapati. There is no conflict between the way of devotion and the way of knowledge in Saiva Siddhanta. Sekkiār's phrase 'ஞானம் ஈசன் பால் அன்பே என்றனார் ஞானம் உண்டார்' means that knowledge consists in loving God.²⁷ This is taught by Tirujñāna Sambandhar who drank the milk of wisdom. Umapati Sivam considers 'sohambhāvana' also as an alternative means to reach the goal of attaining Śiva. He says that tensions and conflicts that are native to the soul can be removed by the contemplative identification. He concludes that for those who have received the grace of the Lord, no meditation involving mind is necessary.

Umapati adverts to the theme of *advaita* in the context explaining the sense of 'oneness' which occurs in *jñāna-niṣṭā*. He appeals to one's experience of bondage and says that the nearest analogy for understanding the union of soul with God in freedom is its *advaitic* union with *āṇava*.²⁸ The Tamil word for 'one' is both noun and verb. It stands for the number one and also for the imperative be or become one. Umapati analyses the various shades of the sense implied by this word and expresses the sense of *advaita* as suggested by the proper use of the term 'one'. It is instructive to note that Meykandar uses the word 'onru' when he speaks about *advaita*.²⁹ Umapati explains in this verse also the precise sense in which the Saiva Siddhantin uses the term 'advaita'. He

says that if it is one that becomes two and later on becomes 'oned', then no account is taken of uniting. If it is a case of two becoming one, it will imply that one of the two ceases to exist, as there is no other way of understanding things two in number coming to be one.³⁰ If however it be said that there is no becoming one at all, says Umapati, there is no question of uniting. If the two are not united, then there is no union. If however the union of the two is explained in the way in which iron becomes one with fire is explained, then certain consequences follow. Among the two entities the one should partake unreservedly of the nature of the other. As iron in fire acquires the full function of fire, so the soul in union with God should acquire all His powers and perform the cosmic functions. This however is untenable. So the only adequate simile that suggests itself to understand the significance of this oneness is the same in which one has been 'one' with ignorance. Following Umapati, Tāyumnāvar also describes the union of soul with *āṇava* in the same manner.³¹ When the soul is one with ignorance what is implied is that it stands as ignorance itself and not as one which is affected by the impurity called mala. *Āṇava mala* obscures the intelligence of the soul in such a way that it is not even conscious of its individuality. It is like the eye enshrouded in darkness where it is intelligible to say that it is indeed darkness. In the same manner the soul experiences the Supreme Being by being one with it.

The question arises regarding the status of *pāśā*, when the soul is liberated. The soul that is one with God, does not cease to exist in release. If *pāśā* endures with its finitizing function, there is no manifestation of Infinite knowledge. If *pāśā* is destroyed in the state of release, then it is not a reality. Umapati says that just as the destruction of the soul is inconceivable, the destruction of the reality of *pāśā* is also inconceivable.³² The eternal *pāśā* does not cease to exist.³³ What is destroyed, is its power. It may be recalled here that

Umapati anticipated this difficulty and he defines *pāśa* as one with energies that may be withdrawn when they are matured.³⁴ He uses the analogy of light in explaining the destruction of the energies of *pāśa*. Before light, darkness cannot exist. Darkness is neither destroyed nor does it persist in its function of veiling the eyes. In this way, the power of *pāśa* is neither destroyed nor does it persist in its function of inhibiting the manifestation of soul's knowledge and action.

Regarding the destruction of *karma*, Umapati says that the limitless stock of two-fold *karma* which gives rise to numerous births (*sañcīta*) becomes powerless like fried seed and ceases. The *karma* that has begun to take effect in the form of present body and its experience of joy and sorrow (*prārabdha*) does not operate in the normal way, as it does for others. The experiences of the embodied soul with his pleasure and pain are no longer the experiences of the liberated soul, for the experiences are unappropriated by the liberated soul. These remain the experiences of the body before which the *jīvan mukta* is present as a spectator. The *karma* for future, which may arise out of present experiences (*āgāmi*) is consequently destroyed by the fire of knowledge which resembles sunlight dispelling darkness.³⁵

PANCAKṢARA AND RELEASE

Even though the bonds may be dissolved, so long as the liberated soul moves in the world of physical elements, i.e., as long as the soul is affected by *prārabdha karma*, the finite and discursive knowledge due to the *tattvas* may not cease to affect it. The *prārabdha karma* will have its course even though the *jīvan mukta* is fixed in wisdom. The difference between *jīvan mukta* and other souls is that for the *jīvan mukta* the experiences are only the experiences of the body and the *jīvan mukta* is a mere spectator, while the others enjoy the experiences with desire and aversion and thus increase their stock of merit and demerit. By the force of his previous habits, he may go the way of the senses. Even as the smell of asafoetida remains in the vessel after it has been taken away, the residual bond (*vāsanā māla*) has lingering effects. Because of these lingering effects, it is quite possible that the soul may be affected by egoity (I - sense) and with the coming of 'I-sense', the *primul karma* (*mūla vinai*) in the form of desire and aversion may revive in its wake and the discursive knowledge due to the bond of *māyeyā* may come back to the soul. The individual may be led to discursive knowledge in this unexpected manner.

In this context, we may consider the view of Umapati Sivam regarding *iruvinaiooppu*. The author of *Cintanai ura;* gives two interpretations of *iruvinaiooppu* and asks us to see

in the *Māpāḍiyam* of Sivajñāna Munivar to get the real meaning of this concept.¹ According to the first, merit and demerit (*puṇya* and *pāpa*) must become equal, without any of them becoming greater or less. The second holds that the effect of great *puṇya*, say, *aśvāmeda yāga* and the effect of great *pāpa*, say *Brahmahatti* cancel each other when they become mature. According to the second, *iruvinaiooppu* occurs in this way after all merits and demerits are cancelled-Taking the first case, Sivajñāna Munivar says that it is difficult to have a state in which all merits and demerits have become exactly equal and even if by chance, we come to have that state, the effects of merit and demerit are not experienced by the soul. They cannot leave the soul, without being experienced by it. So the first version is not tenable. According to the second, even though great merit and demerit may cancel each other, the remaining merit and demerit are not cancelled and they have to be experienced by the soul before it gets spiritual maturity. Sivajñāna Munivar explains the true meaning of the term *iruvinaiooppu* in the *Māpāḍiyam*. *Iruvinaiooppu* refers to the particular state of the intelligence of the soul which is not affected either by merit or demerit (*sañcita*) or by their consequences. He refers to *Sp* 48 and says that the phrase '*edirvinaiyu muḍivinaḥ udavu payan neraga*' (எதிர்வினையு முடிவினை உதவு பயன் நேராக) makes it necessary that even the *āgāmya* karma must become equal with *muḍivinaḥ* i.e., *Śivapuṇya*.² The becoming equal of the future *āgāmya* karma with *muḍivinaḥ* cannot be obtained except in one's intelligence. There is also another argument supporting this interpretation; when the mark of *mala paripaka*, *Śaktinipāta* and *Śiva puṇya* are to be found in one's intelligence, the mark of *iruvinaiooppu* also must be found in one's intelligence, Umapati Sivam explains this in *Saivavādi nirākarāṇam* in the *Saṅkarpunirākarāṇam* also. Umapati poses the question whether *malaparipāka* is the cause of *śaktinipāta* or vice versa.³ If *Saiva vādi* says that *malaparipāka* is the cause of *Śaktinipāta*, then he must say that *malaparipāka* will occur

at the end of appointed time after a long passage of time, of it must occur in the appointed body at the end of taking many births according to *karma*. It may also be at the time when both merit and demerit cancel each other or when the soul realizes that merit and demerit are causes of birth. Finally the occurrence of *malaparipaka* may take place when God out of His mercy may save the soul. Umapati Sivam says that it is difficult to measure *karma* which is devoid of form. In this context, we may note four stages viz., *Śiva puṇya*, *iruvinaioṭṭu*, *malaparipaka* and *śaktinipata*. Due to the maturation of *śivapuṇya*, *iruvinaioṭṭu* occurs and due to the state of *mala paripaka*, *śaktinipata* takes place.

The descent of Grace consequent on the ripeness of *mala* is graded and admits of degrees. This is so in regard to the gradual and progressive ripening of *mala*. Umapati says that we can distinguish four stages viz., very slow, slow, fast and very fast. (*manta tara*, *manta*, *tīvra* and *tīvra tara*).⁴ Umapati Sivam says that for those who have reached the *jñānapāda* i.e., the souls of the highest grade who are fit for the very fast descent of Grace, God appears as a preceptor. God who has been one with the consciousness of the individual as its inner light, appears directly in a visible form and imparts true knowledge. This knowledge removes the endless alternation between isolation (*kevala*) and empirical experience (*sakala*). It removes the bonds and paves the way for the pure state of existence. This state of pure existence is called *Śuddhāvasthā*. The author of *Cintanai urai* says that the *kevalāvasthā* referred to here is the state that obtains with *sakala* and not the *presakala* state of oneness with *mala*. The reason is to be found in that freedom from the second sense is to be achieved in the *sakalāvasthā* itself.⁵

Umapati deals with various goals (*mukti*) aimed at by different schools. Enjoying the pleasures of women is considered to be the highest goal by materialism. The *Sautrān-*

tika school considers the soul as an illusion which arises due to the aggregation of five *skhandas*. They are *rūpa* (form i.e., perception), *Vedana* (feeling), *viññāna* (consciousness) *saṃjñā* (cognition of things by their names) and *samskāra* (impressions) including accumulated merit and demerit. According to the Buddhists, the goal of spiritual freedom consists in annihilating the aggregates. The Jaina school regards *mukṭi* as a quiescent condition of the purified soul. It is an escape from the body, though not from existence. The individual becomes devoid of character by avoiding all emotions. The *śuddha* state is not the cause or the effect of the *samsāra* series. It is absolutely unconditional. Others conceive the goal as the dissolution of *karma* obtained through a due consideration of the general and special characteristics of substances. This theory is viewed as the theory of *Vaiśeṣikas* by the author of *Cintanai Urai* (p. 804.). Ilakkaṇam Cidambaranadar considers this as the view of the Jainas and Madurai Sivaprakasara considers this as the view of the *Prabhākara Mīmāṃsāsa*. The goal of spiritual freedom is viewed as freedom from bondage (*mala*). This is identified with *arūpa Sivasamavāda* (*Cintanai urai* p. 804) and *Bhedavāda* (Ilakkaṇam Cidambaranada Munivar) and *Pāsupata Saiva* (Madurai Sivaprakasara). The school of *Siva sama vāda* considers the immortality of body as release. The *Sāṅkhya* considers the discrimination between *puruṣa* and *prakṛti* as the goal of life. The *māyavāda* also considers discrimination between *Sat* and *asat* as the means to release. The annihilation of the soul at the time of release is considered as *mukṭi* by the *Bhāskara school*. The attainment of powers (*siddhis*) and deadening of consciousness like a stone are viewed respectively as goals by the school of *siddhar* and *Nyaya Vaiseṣika*. The author of *Cintanai urai* maintains that the deadening of consciousness is considered as the goal by the school of *Paśaṇḍa vāda Saiva*. All these goals are not worthy of our effort and are reprehensible. (*ivai paṭicer mutti SP. 50*) What *umapati* means by the reprehensible

nature is that they are not goals of freedom, instead they lead men into the ocean of transmigration. All these goal are included either in the *kevalāvasīṭhā* or in the *sakalāvasīṭhā*. But neither *kevala* nor *sakala* marks the ultimate freedom from which there is no return to *samsāra*. True freedom can be had only in the life of pure state (*śuddhāvasthā*). When the evil effects of *mala* are destroyed, then the Divine Grace which remains unmanifest till the dissolution of *mala*, manifests itself in the soul. With the help of this Divine will, the soul attains the feet of Śiva.⁶ This is described as the *suddhādvaita mukti* which consists in 1) overcoming of bondage and 2) realization of supreme bliss, through union with Grace. These are treated respectively in the tenth and eleventh *sūtras* of the *Sivajñāna Bodham* and the *Sivajñāna Siddhīyar*. Umapati also discusses these two aspects in *aruḷuṟu nilai* and *inbuṟu nilai* in the *Tiruvārūṭpayan*.

When the old habits which arise due to *vāsanā mala* threaten to overcome the *jīvanmukta*, he should fortify himself against the troubles and must not yield to the influence of *vāsanā mala*. Following Meykandar and Arul nandi Sivam, Umapati suggests *mukti pañcākṣara* as the antidote against this influence. It is the contemplation of God's name which has no beginning nor end. By pronouncing this *mantra*, the soul resolves to remain steadfastly in the manifestation of *jñāna* and in the consequent perception of Being. The *mantra* as duly instructed by the preceptor helps its user in preventing him from being affected by the residual impressions of *mala*.⁷

Of the five letters of *Pañcākṣara* (*Śivayanama*). Si (𑌖) represents God, va (𑌕) His grace, ya (𑌙) the soul, na (𑌪) the screening power of God which involves *māyā* and *karma* and ma (𑌠) the original bond (*mala*).⁸ It is instructive to note the position of the soul which is preceded and succeeded by other factors. ☐ Metaphysically and spiritually speaking, the soul occupies a middle position. Even though

☐ Cf. The Siddhantin's conception of *sadasat*. (PP. 56-58)

the soul is essentially a spiritual being, it has the capacity to identify itself with whatever it is associated. Even though the soul is aware of God in the *sakalavasthā*, it is not drawn towards Grace (ω) due to the dragging effects of *mala* and *tirodhāyi*. The soul is caught in the ocean of transmigration of births and deaths. The *mukti Pañcākṣara* in which God and His grace precede and *mala* and *tirodhāyi* recede, will not be helpful to those who are carried away by the pleasures of the world. On the other hand, the *mukti pañcākṣara* should be given to those who yearn for God as a consequence of transformation of *avasthas* from *kevala-sakala* to *suddha*.

Mukti Pañcākṣara (*Sivaya nama*) is also known as *sūkṣma pañcākṣara* and *Namasivaya* is called the *sthūla Pañcākṣara*. We have to note an important point here. It is not meant here that *sthūla pañcākṣara* is unimportant, what is meant is that we should be aware of the need for the transformation of *kevala-sakala* to *suddha*. Māṇikkavācagar begins the '*Tiruvācagam*:' by praising *Namasivaya*.⁹ Appar also says that *Namasivaya* is the source of *jñāna* and worldly leaning.¹⁰ We find many passages emphasising the importance of *Namasivāya*. We may say that *sthūla pañcākṣara* paves the way for spiritual progress and *sthūla* in this context means that which helps to know the inner (*sūkṣma*).

Umapati enjoins the recital of *mukti pañcākṣara* thus : "pronounce the form in which the letters for God and Grace stand first; in which case the screening power will turn into Grace and destroy the potency of *aṇava*".¹¹ Then with the help of Grace, the soul will realize God and become one with Him. By meditation and contemplation, one is fixed in God. In this context we may consider Prof. S.S. Suryanarayana Sastri's views on this aspect. After warning us against hasty generalization about Tamil genius, he asks, 'May we then conclude that the emphasis on the practical vaguely indicated in Meykandar and Arul nandi and forcefully

developed by Sivajñāna Yogin is a characteristic of the Tamil genius and contributes to Saiva doctrine?' and concluded that 'in so far as Saivism appealed to the characteristically Tamil genius, it had a more practical turn than in other cases, and adopted doctrines like that of *jñāna-karma samuccaya*'.¹² He compares the commentary of Sivagra Yogin for the *Sivajñāna Bodham* with that of Sivajñāna Yogin. Sivagra Yogin says that actions mentioned in the twelfth *sūtra* are descriptions of the devotee who follows the path of service (*dāsa mārga*) and this may not relate to the *jīvan mukta*. He again says that even if this passage may be taken to relate the *jīvan mukta*, actions mentioned in the twelfth *sūtra* are descriptions pertaining to him and not prescriptions. This is rejected by Sivajñāna Yogin on the basis of injunctive words like worship (தொழுதல்) which occurs in Meykandar's elaboration of the *sūtra*. It is to be noted that only descriptive words (அரணைத் தொழுமே) are used in *sūtra* itself. The professor remarks that Meykandar and Aruṇandi have not left us any book in Sanskrit, while Umapati Sivam left works in both Sanskrit and Tamil. If the Sanskrit tradition be presumed to be antagonistic to the laying down of injunctions for the *jīvan mukta*, then we may expect a trace in Umapati's writings. In *Tiruvārūṭpaṇyan* there is no mention of prohibitions pertaining to the *jīvan mukta*. But there is an explicit description of the *jīvan mukta*, his illimitable bliss, his immeasurable compassion, his non-cognition of worldly things and his freedom from aversion and attachment. While Meykandar and Aruṇandi deal with the treatment of *pañcākṣara* in the ninth *sūtra*, Umapati explains *pañcākṣara* after the tenth *sūtra*. Sivajñāna Yogin says that though Umapati may not have written explicitly about the prescriptions for the *jīvan mukta*, his treatment of *pañcākṣara* lends support to the view that it is a prescription. He argues that in the phrase 'இனி இவ்விடத்து ஸ்ரீ பஞ்சாக் கரத்தை விதிப்படி உச்சரிக்க என்றது the word இவ்விடத்து' refers to the state of *jīvan mukta* after the three bonds are destroyed.¹³

It is instructive to consider Maraimalai adigal's treatment of *Pañcakṣara*. He deals with *ati sūkṣma Pañcakṣara*, besides *sthūla* and *sūkṣma pañcākṣara*. In *atisūkṣma pañcākṣara*, we have to leave out the two letters na(ந) and ma(ம) which stand for *tirodhāna* and *mala* and concentrate on *Sivaya Siva* (சிவயசிவ). He quotes the Tirumandiram verse which says that if we meditate on *Sivaya nama* through concentration of the mind, then bliss occurs after the transformation of *tirodhāna* into *aruḥ sakti*.¹⁴

If the soul is liberated from the bond of *karma*, then it will not take on bodies. The instruments of *mayā* are given by God so that the souls may experience the fruits of previous *karma* and if *kurma* is destroyed, then there is no necessity for taking on bodies. The author of *Cintanai urai* says that liberation from *karma* takes place in three ways.¹⁵ By the application of *jñāna* and *krīyā śakti* of the preceptor, *āgāmyā* and *sañcīta* are destroyed, *prārabdha karma* is destroyed by being experienced by the soul. When thus *māyā* and *kurma* are destroyed, Impurity (*āṇava*) is dispelled. The state of union with Grace leads the soul into the bliss of Śiva. Madurai Sivaprakāsar says that the liberation from *karma* is possible through three kinds of knowledge viz., knowledge pertaining to the soul, knowledge pertaining to *karma*, and knowledge pertaining to God.¹⁶ The disciple knows that he has no independent knowledge and *karma* is unconscious. So Śiva must be understood as uniting the two in order that the soul may experience *karma*. The disciple must learn the lesson that since all actions are ordained by Siva, he must rise above desire and aversion. If he does so, then Grace helps him to see Siva. When Grace helps the disciple, he must know the source of Grace i.e., Śiva. Even the consciousness of realization i.e., being aware of such experience should be viewed as the manifestation of bliss and bliss is the very nature of God. Thus the goal of unmediated and uninterrupted sleep (*tūṅgu-dāl*) occurs and the disciple is in advaitic union with God after the destruction of the evil effects of bonds. The *jīvan*

mukta who is devoid of imperfections, is fixed in Siva and he will remember God's help even in the state of release. Umapati uses the term '*tonmayil*' which implies that Grace is one with the soul beginninglessly. It is interesting to note that Mānikavācagar also talks about *tonmaikkolam*.¹⁷ Umapati refers to the accomplished character of soul's experience of Siva.¹⁸ He implies that it is a state of ecstatic love. If we long for that experience, the longing itself paves the way for attaining that experience. In release the cognitive, active and conative functions of the soul as spirit are exercised, but they are not exercised in the same way as they were exercised in empirical life. The cognitive functions are not exercised toward space, time, quarters, yogic seats, doctrines, seat, quality, excellence and name. Likewise their conative faculties are not exercised toward fasts, rules of conduct, penance, uttering prayers or mystic words, meditations and so forth. The faculties of *jīvan mukta* are focussed only on Being. He is asleep to all other things and is sensitive to Being only. All other things are like things in the hands of people who are asleep.¹⁹ In *Tiruvārūpaṇ* also Umapati uses the same simile to express the idea.²⁰

Such experience is neither like the external worship of God nor even like the internal worship of the Yogin and is completely unlike anything pertaining to this world. The state of knowledge with its subsequent revelation of Being is on a higher level than that of *caryā*, *kriyā*, and *yoga*. *Caryā*, *kriyā* and *yoga* are species of worship and are practised either internally or externally. What is sought after in all these three modes of worship is Being that transcends the structure of experience. Umapati explains in *Vinā veṇba* (11) that what the soul experiences in bondage is the world and what it experiences in release is Siva. In both cases if the three factors viz., knower, the one who shows (Siva) and the object known are not united, then there is no experience. It is comparable to the situation where the soul, its tongue and

the sweet honey were not related, then there is no experiencing of tasting honey. If these were related and then if, any one of the factors were removed or destroyed in their union, then also there is no experience of tasting honey. The three factors of knower, the one who shows and the object known must be related in such a way that none of them are destroyed in their union.²¹

The worship of knowledge implies worship without the presumption of subject-object distinction. Therefore knowledge is qualitatively superior to the three modes viz, *caryā*, *kriyā* and *yoga*. Such worshipper who is fixed in knowledge lives and moves among the ordinary souls and even keeps company and participates with them. Even though the *jīvan mukta* mixes with ordinary souls, he is superior to them because of his broad outlook resulting from his knowledge. The *jīvan mukta* mixes with the ordinary souls in order to help them. But just because he mixes with them, we must not fail to note his superior nature. The *jīvan mukta* may be described as being truly above law. Because the cognitive and conative faculties of the *jīvan mukta* are not affected by the discursive knowledge, he neither has to obey commands, because it is right or prescribed for one's benefit, nor abstain from them for opposite reasons. He has the all pervasive knowledge. The implication is that since he has all-pervasive knowledge, he will not do any harm to others, instead he helps them to achieve this all-pervasive knowledge. The analogy used by Umapati in this context is the man of the world under the spell of *tamoguṇa* (*tamamayamāy sp.95*). The worldly man lives in a state of ignorance and his discriminatory power does not work. He goes the way of the senses, surrendering without let or hindrance to the drift of events. The man of spiritual wisdom also behaves spontaneously, but in a different way. He is spontaneously inhibited from distraction in his cognitive and practical life. He is guided by Being perceived by him as Divine Light and he is firmly established in

its all-pervasiveness. Since the *jīvan mukta* is guided by Siva, he has no sorrow, but only a uniform experience of Being.

From this one should not come to the conclusion that *jñāna* is discontinuous with the preceding states of worship and meditation. We can also view the states of worship and meditation as moments of knowledge itself. In a sense the claim is true that *jñāni* alone has the right of competence for other modes of worship.²² He is the devotee, doer of actions par excellence, and yogi par excellence. Umapati follows Meykandar in emphasising that the *jīvan mukta's* functions spread in the direction of *yoga*, *kriyā* and *carya* making them all alike merley moments of the experience of *jñāna*. The element of ether gives room for all things within its sphere and permeates them all in their very being. Similarly God's grace permeates and comprehends all things. If things are seen in their proper light under which they shine, it is conceivable that one can achieve in this process realization of oneself as identical with God. The author of *Cintanai urai* says that at this stage, the *jīvan mukta* must realize that Siva is his soul and he is the body of Siva. In this way the *jīvan mukta* should regain the highest state of realization if he slips from it.

Where the *jñāni* performs rites and worship, his attaining *jñāna* will be perceptible even in his rites and worship. The *śaktis* from earth upward should be looked upon as nothing in themselves except as energised by Divine Grace. In this way what is seen and the subject that sees them, are perceived as aspects of grace. In addition, if the meaning of the holy five letters (*Pañcakṣara*) in the God-ward form in which 'Si' and 'va' come first, be meditated upon, the omnipresence of God be realized and He may be worshipped as such. The *Jñāni's* rites and worship are thus based on the awareness of grace's omnipresence. Likewise in respect of outward worship also, the *Jñāni* shows the same spontaneity.

Umapati says that those who drink the nectar of Divine Bliss arising from the ocean of Divine Wisdom, look upon the devotees and the holy images worshipped by the devotees as identical with Supreme Being unreachable even by the gods. The realized *Jñāni* is also the exemplary devotee who lovingly worships the Lord with tears of joy and lisping tongue.

Regarding the *Jñāni's* right of competence for other three modes of worship, we may consider *sēkkiḷar's* view. In *Candesvara nāyanar purāṇam*, *Sekkiḷar* says that *candesvarar* attained *jñāna* due to his previous good deeds.²³ *Candesvarar* realizes that the essence of limitless sciences is the feet of dancing *Nataraja*.²⁴ Though he had the highest wisdom, he could not bear the sight of the cows being beaten by the cowherd. He took charge of that work and due to his careful protection of the cows, the cows yielded more milk. From this it is clear that the *jñāni* out of compassion for souls and other sub-human beings, does things by being one among them so that they may follow him. Even though he acts like this, he is always fixed in God. The devotee's love of God should find expression in his love of all beings, because He lives in all of them. A nineteenth century saint *Ramalinga Swami*, brought up in the *Saivite* tradition sings, 'The deeds of all those who treat all living beings alike and help them are deeds of Divine grace'. *Umapati Sivam* also says that *jñāni* out of the depths of his love, is troubled and tossed about for the sorrows of his erring mankind.²⁵

NOTES AND REFERENCES

INTRODUCTION

1. There is archaeological evidence to show that five thousand years age, Siva worship was known in the Indus Valley. Vide Mohenjodaro, Preface VII; The scripts of the Indus Valley Seals p. 25 as quoted by Prof. Ramanujacari's *Saiva Siddhānta*. p.7

2. '... Our English people must have the means of attaining some insight into the *living system* which exercises at the present day such a marvellous power over the great minds of the great majority of the best Tamil people.

For, under some form or other, Saivism is the real religion of the South of India, and of North ceylon; and the Saiva Siddhanta philosophy has, and *deserves to have* far more influence than any other.'

G U. Pope, *The Tiruvacagam* Oxford clarendon Press, 1900. Preface IX.

3. Ibid.

4. Prof. S.S. Suryanarayana Sastri *The Philosophy of Saivism, cultural heritage of India Vol. II, p. 35.*

5. 'நீலமேனி வாலிழை பாகத்
தொருவ னிருதான் நிழற்கீழ்
முவகை யுலகு முகிழ்த்தன முறையே'

— *Ainkuru nūru* translated by G. Subramanya pillai in his *Introduction and history of Saiva Siddhanta* published by the Annamalai University, 1948. p. 1.

6. Schomerus. *Siddhānta Dīpikā Vol IV*, p 11 article on *sūta Samhitā* quoted in 'Saiva Siddhanta' by Paranjothi p. 4.

7. Tirumular says : 'The Vedas and the Agamas are true revealed by the highest. Know that the one is general and the other special. Both are revelations of God. When one says that a difference exists, know that for the great, no difference exists'.

'வேதமோ டாகமம் மெய்யாம் இறைவன் நூல்
ஓதும் பொதுவுஞ் சிறப்பு மென்றுள்ளன
நாதன் உரையவை நாடில் இரண்டந்தம்
பேதம் தென்பர் பெரியோர்க் கபேதமே'

-*Tirumandiram* 2358

8. 'வேதநூல் சைவநூல் என்றிரண்டே நூல்கள்
வேறுரைக்கு நூல் இவற்றின் வீரிந்த நூல்கள்
ஆதிநூல் அநாதி அமலந்தரு நூல் இரண்டும்
ஆரணநூல் பொது சைவம் அருஞ்சிறப்பு நூலாம்
நீதியினான் உலகர்க்கும் சத்திநி பாதர்க்கும்
நிகழ்த்தியது

-*Śivajñāna Siddhīyār Subakkam* 8.15

cf. also.

‘உலகியல் வேதநூல் ஒழுக்கம் என்பதும்
நிலவு மெய்ந்தெறி சிவநெறி என்பதும்
கலதிவாய் அமணர் காண்கிலர்களாயினும்
பலர்புகழ் தென்னவன் அறியும் பான்மையால்’

-Sekkīār, *Periyapurāṇam*, 820. Published by the
Saiva Siddhanta Maha Samajam, 1950. p. 371.

9. Mr. Arunachalam thinks that *catamanikkovai* was written
by Marai jñāna Sambandhar. He builds his theory on the basis
of a verse from *jñāna dīkkai tīruviruttam* beginning with
‘தேச மிகும் அருட்பயின்ற’

He argues that since *catamanikkovai* comes between
śivajñāna Bodham, *Śivajñāna Siddhiyār* on the one hand, and
Umapati's *Tevāra arumurai tīrattu* on the other, *catamanikkovai*
must have been the work of Marai jñāna Sambandhar.

M. Arunachalam, *Tamil Ilakkiya varalaṅu*- 14th century-1969-
P.P. 139. 140.

10. *Porṛi pahroḍai couplet 70*

11. *Porṛipahroḍai veṇḇa and Neñjuvidu tūdu couplet 84*

12. *Porṛipahroḍai Veṇḇa.*

13. *Porṛipahroḍai Veṇḇa.*

14. *Sankarṇa nirākarāṇam Veṇḇa.*

15. *Rajendra pura mānmyam*, mentioned in the preface to
Śivaprakāśam with English translation by K. Subramanya
Pillai, published by The Dharmapura Āhinam.
P. 1945. P. 11.

16. ‘சிறம்பல மன்னுஞ் சின்மயராந் தில்லைநகர்க்கு
கொற்றங்குடி முதலைக் கூறுநான் எந்நானோ?’

Tāyumanavar Gurumarabin vaṇakkam 6, Ennātkanṇi.

17. ‘ஏனோரும் ஏத்துதல் கண்டேத்தினேன் - தான் என்னைப்
பார்த்தான் பழைய வினைப் பஞ்ச மலக் கொத்தையெல்லா
நீத்தான் நினைவு வேறாக்கினான்’

—*Neñju vidu tūdu 89—90.*

18. ‘_____வெண்ணீறும்
வேடமும் பூசையும் மெய்யென்றான் பொய்யென்றான்
மாடையும் வாழ்க்கை மனையுமே

—*Neñju vidu tūdu 91-92.*

19. cf. for esoteric interpretation of flage hoisting p.11.

20. ‘அடியார்க் கெளியன் சிறம்பலவன் கொற்றங்
குடியார்க் கெழுதிய கைச்சீட்டு படியின்மிசைப்,
பெற்றான் சாம்பானுக்குப் பேதமற தீக்கை செய்து
முத்தி கொடுப்பதே முறை’

—*M. Arunachalam, Tamil Ilakkiya varalāru 14th century*
1969, p. 144.

21. 'ஏழஞ் சிருநா நெடுத்த ஆயிரம்
வாழு நற்சகனம் மருவா நற்ப
பொற் பொது மலிந்த அற்புதன்ஆனி'
—Sankarpanirakarāṇam 26-28.
22. 'இறைவன் நூல்' *Śivaprakāśam* 91.
'பெருநூல்' *Śivaprakāśam* 7.
'மெய்ஞ்ஞானப் புண்ணிய நூல்' *Poripahroḍai veṇba.*
'இறைநூல்' —*Saiva vādi nirākaraṇaḥ* line 36.
23. 'வேதாந்தத் தெளிவாம் சைவ சித்தாந்தம்'
—*Śivaprakāśam* 7.
24. தலைப்பட்டார் தீரத் துறந்தார் மயங்கி
வலைப்பட்டார் மற்றையவரென்று - நிலைத் தமிழின்
—*Neṭṭu idu iḍu couplet* 24.
தலைப்பட்டார் தீரத் துறந்தார், மயங்கி
வலைப்பட்டார் மற்றையவர்
—*Tirukkuraḥ* 348
25. 'தெய்வப் புலமைத் திருவள்ளுவர் உரைத்த
மெய்வைத்த சொல்லை வீரும்பாமல்'
—*Neṭṭu idu iḍu couplet* 25.
26. Dr. Ponniah, *Theory of knowledge of Saiva Siddhanta*,
published by the Annamalai University 1962 p- 37.
27. Umapati follows the lead given by Sekkilar in explaining
the categories of Siddhanta also.
'செய்வினையுஞ் செய்வானும் அதன் பயனும் சேர்ப்பானும்
மெய்வனாகால் நான்காகும் விதித்த பொருள் எனக்கொண்டே
இவ்வியல்பு சைவநெறி அல்லவற்றுக்கு இல்லையன
உய்வகையால் பொருள் சிவமென்று அருளாலே உணர்ந்தறிந்தார்'
—*Sakkiya nayanar purāṇam*, 5.
செய்வானும் செய்வினையும் சேர்ப்பானும் சேர்ப்பவனும்
உய்வானும் உளன் என்று உணர்
—*Tiruvārutpayan* 53.
28. 'சைவ சித்தாந்தத் திறன் இங்கு தெரிக்கலுற்றாம்'
—*Sivaprakāśam* 7.
29. 'வேத நூல் சைவநூல் என்று இரண்டே நூல்கள்
.....
தீதில் பொருள் கொண்டுரைக்கும் நூல் சைவம் பிறநூல்
திகழ்பூர்வம் சிவாகமங்கள் சித்தாந்தமாகும்'
—*Sivajñāna Siddhiyar* 8.15.
30. South Indian Inscriptions. Vol I, quoted in Saiva Siddhanta
'by' Prof. Ramanujacari, Published by the Annamalai
University P. 6.
31. 'ஏகன் அநேகன் இருன், கருமம் மாயை இரண்டு
ஆக இவை ஆறுஆகியில்'
— *Tiruvārutpayan* 52.

32. *The outermost schools.*

- 1) *Lokāyata* 2) *Yogacāra* 3) *Madhyamika* 4) *Sautrāntika*
5) *Vaibhāsika* and 6) *Jainism*.

These schools do not accept either the *Vedas* or the *Saivāgamas*.

The outer schools

- 1) *Nyāya* 2) *Mīmāṃsā* 3) *Ekātmavāda* 4) *Sāṅkhya*
5) *Yoga* and 6) *Pāncarātra*.

These schools accept only the *Vedas*.

This is not strictly true, for the *Pāncarātra* has faith in its own set of *Āgamas*.

The Inner schools

- 1) *Pāśu paṭa* 2) *Mahā vrata* 3) *Kāpāla* 4) *Vama*, 5) *Bhairava* and 6) *Aikya vāda*.

These accept both the *Vedas* and *Āgamas*. At the same time, they recognize other human works which criticise *Vedas* and *Āgamas*.

The innermost schools :

- 1) *Paśāna vāda Saiva*. 2) *Bhedavāda Saiva* 3) *Sivasa-
mavāda* 4) *Sivosankrānta vāda Saiva* 5) *Isvara aikya
vāda saiva* and 6) *Sivadvaita Saiva*.

33. வினாவெண்பா உண்மை வினவாரேல் ஊமன்
கனவின்பால் எய்துவிக்கும் காண்

—*Vinā Venba 13.*

34. நீடும் ஒளியும் நிறை இருளும் ஓரிடத்துக்
கூடல் அரிது கொடுவனையேன் - பாடிதன்முன்
ஒன்ற வார் சோலை உயர் மருதச் சம்பந்தா
நின்ற வாறெவ் வாறு நீ

—*Vina Venba I.*

ஒளிக்கும் இருளுக்கும் ஒன்றே இடம் ஒன்றுமேலிடில் ஒன்று
ஒளிக்கும் எனினும் இருள் அடராது உன்னுயிர்க்குயிராய்த்
தெளிக்கும் அறிவு திகழ்ந்துளதேனும் திரிமலத்தே
குளிக்கும் உயிர் அருள் கூடும்படி கொடி கட்டினனே

—*Koḍikkavi 1.*

35. It is not certain if this commentator is identical with the fourth of the Tamil *santānācāryas*. Hultsch in (*R. SSM*, Report on the search for Sanskrit Manuscripts II p. 18) considers the identity probable. The editor of *pauṣkara bhāṣya* definitely identifies the two. Umapati and Schomerus too followed the tradition (*D.C.S.* p. 28) as mentioned by Suryanarayana Sastri. (The collected papers of Prof. Suryanarayana Sastri p. 386)

36. பெளட்கரம், மிருகேந்திரம், மதங்கம் முதலிய
'சிவாகமங்கள்' பெத்தத்தினின்ற நிலை பற்றி இலக்கணம்
கூறுதலின் அவை பொதுவெனவும், சர்வஞானோத்திரம்
முதலிய சிவாகமங்கள் முத்தியினின்ற நிலை பற்றி
இலக்கணம் கூறுதலின் அவை உண்மையெனவும்
கூறப்படுமாகலின் பவுட்கர முதலியவற்றிற்குப்
பொருள் கொள்ளாது, சர்வஞானோத்திர முதலியவற்றின்
பொருளுக்கேற்ப பவுட்கர முதலியவற்றிற்குப் பொருள்
கொள்வர் திருவருள் கிடைத்த நுண்ணறிவிகே ரென்று, உணர்க

Māpāḍiyam pp. 9 - 10.

இன்னும் மதமும் மறுப்புமாக வைத்தோதப்படும்
பெளட்கரம், மிருகேந்திரம், மதங்கம் முதலிய சிவாகமங்கட்கும்
சுபக்கம் பொதுவகையால் கூறிவைத்து பலவாற்றாணும்
பரபக்கங்களை மறுப்பது மாத்திரமே கருத்தென்பதும்
அவ்வாகமங்களானே பரபக்கங்களின் உளவாகிய
ஐயப்பாட்டின் நீங்கிச் சுபக்கத்தைச் சிறப்பு வகையால்
அறியலுறுவார்க்குத் துலாருந்ததி நியாயம் பற்றி
அதனைச் சிறந்தெடுத்து ஒதுதல் உபதேசமாத்திரையான்
உணர்த்துவனவாகிய சர்வஞானோத்திரம், தேவிகாலோத்திரம்
முதலிய சிவாகமங்கட்குக் கருத்தென்பதும்,
இங்ஙனமாகலாற் பெளட்கர முதலியவற்றி னோதப்படும்
சுபக்கப்பொருள் சர்வ ஞானோத்திர முதலியவற்றின்
பொருள்பற்றியே தெளிந்து கொள்ளப்படுமென்பதும்
மாரிக் கொள்ளின் வழுவாமென்பதும், அவ்வச்
சிவாகமங்களின் இயல்பு நோக்கி, வன்மை,
மென்மை பற்றி உணர்ந்து கொள்க

—*Māpāḍiyam pp. 362 - 363.*

37. prof. P. Thirujñāna Sambandham *Saiva Siddhanta Vol. I*
No. 2. p. 143.

38. Sivaprakasam, translated by K. Subramania Pillai, published
by the Dharmapura Adinam, preface.

39. 'வினையின் நீங்கி விளங்கிய அறிவின் முனைவன்
கண்டது முதல்நூல் ஆகும்.

—*Tolkāppiyam.*

40. 'முன்னோர் நூலின் முடிபொருள் கொத்துப்
பின்னோன் வேண்டும் விசுபற்பங் கூறி
அழியா மரபினது வழி நூலாகும்'
'இருவர் நூற்கும் ஒரு சிறை தொடங்கித்
திரிபு வேறுடையது புடை நூலாகும்'

—*Nannūl Sūtras 7 & 8.*

41. 'தொன்மையவாம் எனும் எவையும் நன்றாகா இன்று
தோன்றிய நூல் எனும் எவையும் தீதாகா'

—*Sivaprakāśam 12.*

42. 'தெரிந்த குரு முதல்வர் உயர் சிவஞான போதம்
செப்பினர் பின்பவர் புதல்வர் சிவஞான சித்தி
விரித்தனர் மற்றவர்கள் திருவடிகள் போற்றி
விளம்பிய நூல் அவையிரண்டும் விரும்பி நோக்கிக்
கருத்திலுறை திருவருளும் இறைவன் நூலுங் கலந்து

43. Madurai Sivaprakasara's commentary p. 78, 113, 226.

44. 'இவ்விடத்து என்றனால் அணைந்தோர் தன்மையைச்
சார வைத்து மேற்கோடற்குரிய பூநீ பஞ்சாக்கரத்தை
யென வருவித்துரைத்துக் கொள்க.... இக்கருத்து
நோக்கியன்றே புடைநூலாசிரியர் அஞ்செழுத்து அருள்நிலையை
ஆன்மலாபத்தின் பின்னாக அணைந்தோர் தன்மையைச்
சார வைத்து ஓதியது உமென்க'

—Sivajñāna Yogins commentary (*ēṣṣururai*) on *Sivajñāna
Bodham* 9.3.1.

45. 'இரண்டினில் ஐந்தில் ஆறில் ஏழினில்'

—Swaminātha Desikar's *Dasakāryam*.

CHAPTER I

NOTES AND REFERENCES

1. 'தற்சிவ மென்றதற்கு உண்மையான சிவம் என்று சொன்னது ஏதென்னில் ஒரு விகற்பங்களுமின்றித் தற்கபாவமாய் நின்று சொருபத்தைச் சொன்னதென அறிக'

Madurai Sivaprakāśar's commentary published by the Saiva Siddhanta MahaSamājam 1940. p 54.

2. Madurai Sivaprakasar's commentary p. 280 cf. also *Cintarai urai p 840*. published by the Saiva Siddhanta Maha Samājam. Meykandar also uses the word *Tuṣṭam* to denote God in two places.

அன்றன் நெனநின் றனைத்தும்விட்டு அஞ்செழுத்தாய் நின்றொன் றுளது அதுவே நீ யனைத்தும்-நின்று தர்ப்பணம் போற் காட்டலால் சார்மாயை நியல்லை தற்பரமும் அல்லை தனி'

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நிர்க்குணனாய் நின்மலனாய் நித்தியா னத்தனாய்த் தற்பரமாய்நின்ற தனி முதல்வன்-அற்புதம்போல் ஆனா அறிவாய் அளவிறந்து தோன்றானோ வானே முதல்களையின் வந்து

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3. 'அநாதி முத்த சித்துருவாகிய முதல்வன் ஒன்றினுந்தோய் வின்றித் தானே சொயம் பிரகாசமாய் நிற்கும் தன்னுண்மையில் சிவமெனவும், உலகெனா மாகி வேறாய் உடனுமாய் இவ்வாறு உயிர்களின் வழி நிற்கும் தன்மையில் சத்தியெனவும் தாதான்மியத்தான் இருதிறப்பட்டு பின் ஐந்தொழில் செய்யும் தன்மையில் பதியெனப் பெயர் பெற்று நிற்பன் என்னும் சிவாகம நூற்றுணிபு உணர்த்துவார்.

Sivajñāna Swamigal's commentary on the Sivajñāna Siddhiyar 2.1.

4. 'The Phrase'

'பலகலை ஆகம வேதம் யாவையினுங் கருத்துப், பதி பசுபாசம் தெரித்தல்'

is such that it can also be interpreted in the following way. The *Vedas* and *Āgamas* deal with the three concepts of *Pañi*, *Paśu* and *ṛasa* explicitly. The other sciences also deal with these concepts implicitly though not explicitly. This implies that other sciences are not complete in themselves. They have to be supplemented by the *Vedas* and *Āgamas*. In *Sivajñāna Siddhiyar* also we have the same phrase.

'சன்மார்க்கம் சகலகலை புராண வேத சாத்திரங்கள் சமயங்கள் தாம்பலவும் உணர்ந்து பன் மார்க்கப் பொருள் பலவும் கீழாக மேலாம் பதி பசுபாசம் தெரித்துப் பரசிவனைக் காட்டும்'

Sivajnana yogin writes:

பதிபசுபாசம் தெரிந்தலாவது அம் மூன்று பொருளையும் தடத்தலக்கணத் தின் வைத்து வகுத்துணர்த்துதல். பரசிவனைக் காட்டலாவது அம்மூன்றுள் பதிப் பொருள் ஏனைப் பாச பசுக்களுக்கு மேலாதல் இனிது விளங்கச் சொருப லக்கணத் தின் வைத்து உணர்த்துதல்.

—Sivajñāna yogin's commentary on *Sivajñāna Siddhiyar* 8 22.

5. 'பதிபரமே' Sivaprakasam. The phrase has to be arranged in

and 'e' used in this sense, stands for exclusion (பிரிநிலை) and conclusion. (தேற்றம்)

6. *Cintanai urai*, p. 748.

7. *Madurai Sivaprakasr* takes the phrase 'அன்றிச் செலவரிதாய்' to mean that God is above the reach of the perverted. *Cintanai urai* takes this way that i. e., without God, no work is possible either for the intelligent soul or for the non-intelligent world.

(சேதன பிரபஞ்சத்திற்கும் அசேதன பிரபஞ்சத்திற்கும் தன்னை இன்றி அறிவும் தொழிலும் இல்லையாய்)

—Cintanai urai p. 748.

8. aṣṭor aṇiyām - Smaller than the small, smaller than the minute atom. When the self is thought of as physical principle, its smallness is emphasised. In the same upaniṣad (II 2. 3.) it is said to be 'the dwarf' and it is described as 'thump-sized'. In these cases, the old animistic language is used. When it is thought of as cosmic, its vastness is emphasised. In Chāndogya upaniṣad III. 14.3 it is said to be greater than the earth, greater than the sky, greater than all these worlds.

cf. Dionysius, De div nom IX 2.3. 'Now God is called great in His peculiar Greatness which giveth of itself to all things that are great and is poured upon all magnitude from outside and stretches far beyond it. The greatness is infinite, without quantity and without number.'

It is also instructive to remember

'அண்டமோ ரணுவாம் பெருமைகொண்டணுவோர்
அண்டமாஞ் சிறுமை கொண்டடியேன்
உண்டலுண் உனக்காம் வகையெனதுள்ளம்
உள் கலந்தெழு பரஞ்சோதி'

Karuvur Devar, Tiruvisaippa.

Published by the Saiva Siddhānta Maha Samājam 1939. p. 153.

9. *Sivajñāna Bodham II sūtra*

10. *Sivajñāna Siddhiyār 150*

11. நீடு பராசத்தி நிகழ் இச்சா ஞான நிறைகிரியைதர

Sivaprakāśam. 14.

12. 'பீடுபெற நிறுவி யவை யொடுக்கும்'

Sivaprakāśam. 14.

13. *Sivajñāna Siddhiyār 167* translated by J.M. Nallasamy Pillai. cf. also.

உலகமே உருவாக யோனிகள் உறுப்பதாக
இலகுபே ரிச்சா ஞானக் கிரியை ஈட்ட கரணமாக
அலகிலா உயிர்ப்புலன்கட் கறிவினையாக்கி ஐந்து
தலமிது தொழிலகனோடு நாடகம் நடப்பன் நாதன்

‘அண்டம் உருவாகி அங்கஞ் சராசரமாய்க்
கண்ட சத்தி மூன்றுட் கரணமாய்த் - தொண்டுபடும்
ஆளிப்புலனுக் கறிவளிப்ப ஐத்தொழிலும்
ஏவித் தனி நடாத்தும் எங்கோவே.’

—Kandar Kulaivenba.

14. *Taittirīya upaniṣad* (ii 5) also holds,
His head is surely love; joy, His right wing, delight His
left; Bliss is His self, Brahman whereupon He rests”.

15. *Siva jñāna Siddhiyar* 1.43 44.

cf. also.

‘எந்தை யாரவர் எவ்வகை யார்கொலோ’

—Tiruppāsur m. Sambandhar.

இப்படியன் இவனிறைவன் என்றெழுதிக காட்டொனாதே

—Appar *Tevāram*

16. அருவுருவின்றி குணங்குறிகளன்றி நித்தமாய்

—*Sivaprakāśam* 13.

17. ஈங்கிது வென்ற அது கடந்த இயல்பினானும்

—*Sivaprakāśam*. 15

18. ஈறுமுதல் நடுவொன்று மிலாமையானும்

—*Sivaprakāśam*. 16.

19. தின் அளந்தறிதல் மன்னுயிர்க் கருமையின்

—Nakkīrār *Tirumugarrupadai*

20. தாங்கரிய வெறுப்பினோடு விருப்புமெல்லாம்
சார்வரிய தனிமுதல்வன் ஆதலாலும்

—*Sivaprakāśam*. 15.

21. In this connection we may refer SP 29. In this verse,
for the phrase ‘நன்மையொடு தீமைதரு சேதனனுக்கு
the author of *Cintanai urai* says that God knows the
pleasure and pain of the individual without attachment,
apportions these to the individual and so He is not
affected by the experiences of the individual even though
He knows them. Madurai Sivaprakāsar takes this phrase
to mean that the soul is affected by pleasure and pain.

22. நின்று எவையும் அளித்திடுவன் நிமலன் தானே

—*Sivaprakāśam*. 15.

The expression ‘*ninru*’ (standing) means standing inseparably (*Cintanai urai* p. 751). ‘*Ninru*’, may also mean standing unchangably i.e., without Himself subject to any change. Madurai Sivaprakasar, p. 61.

23. ‘*Nimalan*’ literally means the Taintless, the taint being the defilement of unfreedom.

24. உலகமெலாம் ஒருவனோடு ஒருத்தி நன்மென்று

—*Sivaprapāśam*. 16.

அவன் அவன் அது எனும் அவை மு ளினைமையின்

—*Siva jñāna Bodham* 1.

ஒருவனோடொருத்தி ஒன்றென்று உரைத்திடும் உலகம்

— *Sivajñāna Siddhiyār* 1.1.

The expression he, she and it were used by Meykandar. Following Meykandar, Arulnandi and Umapati Sivam paraphrase in the above way. Meykandar's original and the paraphrases have the decided advantage over the sanskrit expression '*Strīpum napuṃskādī*' which merely mean male, female and neuter. The Tamil expressions indicate the genders (of human beings) and serve as the demonstrative also.

உவாதாய் ஒருவன் ஒருத்தி ஒன்றென்று சுட்டப்பட்ட பிரபஞ்சம்

— *Sivajñāna Bodha Vārīhikam Sutra* 1.

25. பின்னுமலமதனாலு உவாதாகும்

— *Sivaprakāśam* 16.

26. Madurai Sivaprakāśar takes the word '*Prapaṇca*' to include human souls and their embodiment. He quotes '*Tattva Vilakkam* (9)'

கருமலி பாச மசேதனங் கட்டுண்பர் சேதன ரென்றிருமையில்
வைய மடங்கு மென்றெண்ணுக

Madurai Sivaprakāśar's Commentary p. 62.

27. ஸ்ரீ நற் தொழில் நினைவுரையில் இருவினையுமுளவாம்

— *Sivaprakāśam* 31.

28. Madurai Sivaprakāśar argues that to explain 'வருவது' as origination, 'போவது' as destruction and 'செல்வது' as protection is not correct because the meaning has already been conveyed by the words 'நின்று அளவில் ஒருங்கும்' in the same verse. Hence the fault of repetition will occur. He also maintains that the word 'அணுக்கள்' denotes the souls and cannot mean atoms. He cites the '*Tirunerivilakkam*' which follows and explains *Sivaprakāśam* closely. In *Tirunerivilakkam* we find 'போத முருவறிந்து பொருந்தாமையாணும் for அணுக்கள் உரு அடையும் அறிவிலாமையாணும் (SP16). Madurai Sivaprakāśar reinforces his view by quoting அமையா நிலைமை அணுக்க ளொர் முன்று வகை (*Tattva vilakkam* 12) and முவகை அணுக்களுக்கு முறைமையான் வீந்துஞானம்'

(*Sivajñāna Siddhiyār* 1.66) It is regretted that *Tirunerivilakkam* has been lost. This work would have been helpful in understanding the meaning of *Sivaprakāśam*

29. முவராகிய முதற்கடவுள் — Parimēlaḷagar. Introduction to the first chapter of Tirukkural.

30. நின்றெவையும் அளித்திருவன் நிமலன்தானே

— *Sivaprakāśam* 16.

cf. also-

ஆக்கி எவையும் அளித்து ஆகடன் அடங்கப்

போக்குவன் போகாப் புகல்

— *Tiruvārūtpayam*. 4.

31. தேவரி னொருவ னென்பர் திருவுரு சிவனைத்தேவர்
முவராய் நின்ற தோரார் முதலுருப் பாதிமாதர்
ஆவது முணரார் ஆதி அரி அயற்கறியவொண்ணா
மேவரு நிலையுமோரார் அவனுருவினைவுமோரார்
—*Sivajñāna Siddhiyar* 1-49.
32. '*Sivajñāna Māpaḍiyam* p p 63-64.
33. a. நம்மவரவரே - மூவரென்றே யெம்பிரானேடு
மெண்ணி விண்ணாண்டு மண்மேற் - நேவரென்றேயிறு
மாந்தென்ன பாவந் திரிதவரே
—*Tiruccadaḱam, Tiruvācagam.*
- b. தேவராயு மசுரராயுஞ் சித்தர் செழுமறை சேர்
நாவராயு நண்ணுபாரும் விண்ணெரி காணும்
மேவராயு விரைமலரோன் செங்கண் மாளிகென்று
முவராயு முதலொருவன் மேயது முது குன்றே
—*Tirujñāna Sambandhar, Thirumudukunram* 1.
- c. 'வரியாயு மலரானு வையந்தன்னை யுரிதாயு
வளந்தானு முன்னுதற் கங்கரி யானும்
அறியாத கள்ளின் மேயான் - பெரியா னென்றிவர் கள்
பேசுவாரே'
—*Tirujñāna Sambandhar, Tirukkavil*-9.
- d. மாவை யுரித்ததன் கொண்டங்க மணிந்தவனை
வஞ்சர் மனத்திறையு நெஞ் சணுகாவனை
முவருகுத் தனதா மூலமுதற் கருவை
—*Sundarar Tevaram, Tirukkēnupper*-7.
- e. படைத் தளித்தழிப்பமும் முர்த்திகளாயினை
—*Tirujñāna Sambandhar, Tiruveḷukūṟṟukkai* 6.
- f. தேவர்கோ அறியாத தேவதேவன் செழும் பொழில்கள்
பயந்து காத்தழிக்கு மற்றை - மூவர் கோனாய் நின்ற
முதல்வன்
—*Tiruccadagam* 30 *Tiruvācagam.*
- g. முந்து நடுவு முடிவுமாகிய மூவறியாச்
சிந்துரச் சேவடியானை
—*Kuṟipattu* 5, *Tiruvācagam.*
- h. முந்திய முதனடு விறுதியுமானாய் மூவருமறிகிலர்
—*Tiruppaṇṇiucchi* 8, *Tiruvācagam.*
- i. அரியாகிக் காப்பானாய் அயனாய் படைப்பான்
அரனா யழிப்பானும் தானே
—*Tirukkavilaya jñānavulā* 9.
- j. வீரனயனி ... யாருமறியா வகையெங்கவீசர் பரிசுகளே
—*Ponvaṇṇatandādi* 95
34. தேன் புக்க தன்பனைதும் தில்லைச் சிற்றம்பலவன்
தான் புக்கு நடட்டம் பயிலுமதுஎன்னேடி
தான் புக்கு நடட்டம் பயின்றிலனேல் தரணியெல்லாம்
ஊன்புக்க வேற்காளிக் கூட்டங்காண் சாழலோ
—*Tiruvācagam.*
35. Nicol Macnicol, *Indian theism*, p. 174.

36. 'A favourite epithet is the black throated one' This epithet suggests to the devotees the grace of Siva. The devotees meditate on this epithet and praise and worship Him. The account of Tiruneelakandar reveals to us the greatness with which the epithet is honoured by the devotees of Siva. The account of Siva drinking poison shows siva's concern for the souls and the devotee constantly reminds himself of the black throat as the act of His Grace.

—Indian Theism pp. 174-175.

37. V.S Chengalvaraya pillai.

தேவார ஒளி நெறிக்கட்டுரை quoted by Dr.V A. Devesenapathi. *Of human bondage and divine grace* Annamalai University publications, 1963 p.27.

38. அவனது உயர் அதிகாரத்து வந்தமுறை
தன் தொழிலே மன்னுள்பன்

—Sivaprakāsam 17.

39. முத்துரவி யெதிர்முனரி அலர்வுறும் அலர்வரன்
முகையாம் ஒன்று ஒன்று உலரும் முறையினாமே

—Sivaprakāsam 17.

40. Explanation of this concept (advaita) pp. (118-121).

41. ஐங்கலப் பாரஞ் சுமத்தல் சாத்தனுக்கு வினையாட்டு
என்பது போல அத்துனை எளிதில் செய்யும்
ஆற்றலுடைமை பற்றியே பிறிதில்லை யாகலின்
அஃதறியாது வினையாட் டென்றலே பற்றி
விண் தொழிலென்றல் சிறிதும் ஏலாமை அறிக

Māpāḍiyam p. 112.

cf. Also *Lokavattu Līla Kaivalyam — Brahma sūtras 2.1.3.*

42. அணுக்கள் இடர்க்கடல் நின்றும் எடுத்தே
ஊற்றமிக அருள் புரிதல் ஏதுவாக உரை செய்வர்

—Sivaprakāsam 18.

43. உறங்குவது போலுஞ் சாக்காடு உறங்கி
விழிப்பது போலும் பிறப்பு

—Tirukkuraḷ 339.

44. According to Saivā Siddhanta the native existence of the soul (*tannuṁmai* SP 51) is not being infinite spirit but soul in beginningless association with the evil of ignorance. In *Sankarpanirākāraṇam* Umapāti systematicall refutes the views of the soul which regard it as in essence underfiled spirit.

45. தோற்றம் மலபாகம் வர

Sivaprakāsam 18.

46. ஊனக்கண் பாசம் உணராப்பதியை
ஞானக் கண்ணினிற் சிந்தை நாடி
உரத்துனைத் தேர்த்தெனப் பாசம் ஒருவ

47. According to Marai Jñāna Desikar, a commentator on the *Sivajñāna Siddhiyar*, *tirobhava* does not hinder the soul, but it hinders the hindrance to the soul. We must clearly understand the function of *tirobhava*. We must not think that God first brings about obscuration and then removes it.

48. செய்விப்பன் வீனைத்தொகை வெம்பவஞ் சேர்ப்பனானை
உய்விப்பனேல் அச்சிவனான்மையு மோர்வனென்றோர்
ஐவர்க்கெதிரே யெனை நோக்கி மறைந்த தையா
மைவெற்பன ஆணவம் நீயதை மாற்றிடாயோ

—Santalinga Swamigal, *Vairāgya Satakam*

49. பெத்தத்தின் றநிலை பற்றி கூறுமிலக்கணம் ஆகந்துகமாகலின் பொதுவியல்
பென்றும், முத்தியினின்றநிலை பற்றிக் கூறும் இலக்கணம் சகசமாகலின்
சிறப்பியல்பென்றும் ஆயின. புடைநூல் ஆசிரியர் முதற்கட் 'பொது
உண்மையெனக்கருதி' என்றெடுத்துக்கொண்டு, முடிவிற்கு 'பெத்த
முத்திகள் மதித்தாமன்றே' என முடித்தமையின் ஈண்டு கூறப்படும் பொது
வியல்பு சிறப்பியல்புகளுக்கு இவையே பொருளாதல் அறிக. ஆகவே பல
பொருட்குப் பொதுவாய் இலக்கணம் பொதுவியல்பு என்றும், ஒரு
பொருட்கே உரிய இலக்கணம் சிறப்பியல்பு என்றும், அளவை நூலாற்
கூறப்படும் பொதுவியல்பு சிறப்பியல்புவேறு; தடத்தலக்கணம் சொருப
லக்கணம் என்னும் வடசொற்குப் பரியாய் பெயராய் ஈண்டுக் கூறப்படும்
பொதுவியல்பு சிறப்பியல்பு வேறெனத் தெரிந்து உணர்ந்து கொள்க.
இவ்விரு வேறு வகைக்கும் சொல்லொருமை பற்றியே மயங்கற்க.

Māpāḍiyam p.8.

50. ஏதுக்களாலும் எடுத்த மொழியாலும் மிக்துச்
சோதிக்க வேண்டா கடர்விட்டுளன் எங்கள் சோதி
மாதுக்கம் நீங்கள் உறுவீர் மனம் பற்றி வாழ்மின்
சாதுக்கன் மிக்கீர் இறையே வந்து சார்மின்களே

—Tirujñāna Sambandhar, *Tiruppāsuram*.

51. செல்லுமளவும் செலுத்துமின் சிந்தையை
வல்ல பரிசால் உரைமின்கள் வாய்மையை
இல்லை எனினும் பெரிதுளன் எம்மிறை
நல்ல அரனெறி நாடுமின் நீரே

—Tirumandiram.

52. Sankara, *Brahma sutra bhāṣya IV, i, 15* quoted in *The Preceptors of Advaita* Ed. T.M.P. Mahadevan, published by Sri Kanchi Kamakoti Sankara Mandir, Secunderabad, 1968, p.469.

53. 'ஈண்டு சிவசத்து என்றது சித்துச் சத்து
என்னும் பொருட்டு. சித்து-அறிவாயுள்ளது
சத்து - தோற்றுக் கேடுகளின்றி என்றும் ஒருபடித்தாய் உள்ளது.

—Māpāḍiyam 335.

54. கற்றதனால் ஆயபயன் என்கொல் வாலறிவன்
நற்றான் தொழாஅ ரெனின்

—Tirukkural 2.

55. கோவிற் பொறியிற் குணமில்வே என்குணத்தான்
தானை வணங்காத் தலை

—Tirukkural 9.

56. Sivagra yogin speaks of three kinds of nayana *dikṣa*:

1) *Sṛṅgāra* Just as a yogic person who has achieved identity with garuda heals the person bitten by snake, the preceptor heals the disciple by his kind look. *Nigrahāvalokana* is done by the preceptor to remove identification with *pāśu* by his identification with intelligence. *Anugrahāvalokana* is performed for the satisfaction of soul.

57. Maraijnana Desikar a commentator on *Śiva-jñāna Siddhiyār* says that when ignorance leaves the soul, the eight qualities are made manifest so that *Śiva-jñāna* may be intuited without distinctions of knower, object known and the process of knowing. It may be here noted that when *āṇava* is removed its seven qualities are removed and the eight qualities of God are manifested in the soul.

58. பாசமா ஞானத்தாலும், படர்பக ஞானத்தாலும்
ஈசனை உணர்வொண்ணாது இறையநன் ஞானம்நண்ணித்
தேசமும் அதனால் முன்னைச் சிற்றறிவு ஒழிந்து சேர்ந்து
நேசமோடு உயர் பரத்து நிற்பது ஞானநிட்டை

— *Sivaprakāśam* 84.

cf. also

‘பாசஞானத்தாலும் பகஞானத்தாலும்
பார்ப்பரிய பரம்பரனை பதிஞானத்தாலே
நேசமோடும் உள்ளத்தே நாடிப்பாத
நிழற்கீழ் நிலம்...’

— *Śiva-jñāna Siddhiyār* 9.1.

59. ஒருவன் என்னும் ஒருவன் காண்க

— *Tiruvaṇḍappagudi, Tiruvacagam*.

60. *Sivaprakāśam*. 23.

61. The author of *Cintanai urai* says that the importance of *māya* given by the Lord is explained in the *unmani* part cf. p. 788.

62. ஷீனைக்கேடரும் உளரோ பிறர் சொல்லீர்வியனுலகில்
எனைத்தான் புதுந்தாண்டான் எனதென்பின் பிரைஉருக்கி

— *Uyir unṇippattu* 4, *Tiruvacagam*.

63. மருப்பை ஒருகைக் கொண்டு நாரையூர் மன்னும்
பொருப்பை அடிபோற்றத் துணிந்தால்-நெருப்பை
அருந்த எண்ணுகின்ற எறும்பன்றே அவரை
வருத்த எண்ணுகின்ற மலம்

— *Nambiyāṇḍār Nambi, Vinayakār tiruviraṭṭai maṇimālai*.

64. வையம்

தன்னகம் பயிலும் நற்சிற் சடங்களின் தன்மைதாவா
நன்னலம் பெற நிறைந்த ஞானமே ஞானம் என்பர்.

— *Sivaprakāśam* 69.

65. Ibid.

66. *Sivaneriprakāśam*. 63, 64, 65 & 66.

NOTES AND REFERENCES

CHAPTER II

1. கண்ட இவை அல்லேன் நான் என்றகன்று
காணாக் கழிபரமும் நானல்லேன் எனக்கருதி
—*Sivajñāna Siddhiyar* 9-7.
சார்மாயை நீ அல்லை தற்பரமும் அல்லைதனி
—*Sivajñāna Bodham* 3.1.1.
In the beginning the soul wrongly identifies itself with the material world. After the soul comes to realize that it is an intelligent Being, it makes another wrong identification by taking itself for the Infinite Spirit. The true nature of the soul is that though it is intelligent, it is dependent on the intelligence of God. Thus it is different from both the material world and from God.
2. முத்தி தனின் முன்று முதலும் மொழியக்கேள்
சுத்த அலுபோகத்தைத் துய்த்தல் அணு-மெத்தனே
இன்பங்கொடுத்தல் இறை இத்தை விளைவித்தல் மலம்
அன்புடனே கண்டுகொள் அப்பா
—*urmai vilakkam* 50.
The preceptor says that the three entitles *Paṭi*, *paśu* and *pāśā* are existent even in the state of release. The soul enjoys the bliss of Siva through the agency of Impurity (malam) activated by Lord Siva in the released state. Since the Impurity exists even in the state of release, it goes without saying that it is real in the fettered state.
3. அவன் கணக்கில் சேரவில்லை
—Quoted by Dr. V.A. Devesenapathi,
'of human bondāge and Divine Grace'. *Annamalai University publications* 1963 p. 46.
4. It is interesting to find that J.M. Nallasami Pilli deals with the concept from the psychological and the biological points of view. *J.M. Nallasami Pillai, studies in Saiva Siddhanta*, Meykandar Press 1911, p. 317. He quotes the proverb, 'Youth and white paper take all impressions'. He also gives examples from biology as to how persons associated with pigs, get piggy faces, and with horses horsey faces etc.
5. நிலத்தியல்பால் நீர் திரிந்தற்றாகும் மாந்தர்க்கு
இனத்தியல்பாகும் அறிவு
—*Tirukkural* 46.2.
6. ஆணவத்தோ ட்துவிதமானபடி மெய்ஞ்ஞானத்
தாணுவிலே டத்துவிதஞ் சாருநான் எந்நானோ
Tāyumanavar - Ennatkanni, Nirku nilai 28. Published by *Tiruppanandal Math*, 1963, p. 211.

7. "Puroṇa mithey va na sādhu sarvam, na cāpi kāvyam navami thyavadyam, cantah parikṣanyatarat bhajante, mūṭah para pratyayaneya buddhi", Kalidasa, *Malvikāgnī mitra with the English translation by Sankara Rama Sastri Baṭamaiorama Press, Mylapore, p.3. (1955)*

8. பிறந்தநாள் மேலும் பிறக்குநாள் போலும்
துறந்தோர் துறப்போர் தொகை

—Tiruvārūṭṭayan 11.

9. By the help of inner light that shines as knowledge within knowledge, thanks to the timely intervention and help of the teacher, who is none other than God Himself, the soul eventually dispels the darkness of Impurity and accomplishes or achieves union with the Divine feet. (உள் நிலவும் ஒளியதனால் இருளகற்றி SP 19). *Cintānāi urai* says that 'அறிவுக்குள் அறிவாய்' literally means knowledge within knowledge. This may be taken to mean the knowledge (*Paññāna*) which is the source of all knowledge during embodied existence. Attaining that knowledge is liberation. And that knowledge though present is of no use in the *kevala* State. This knowledge being the source of knowledge has been mentioned by others also. 'பாதமுற்றிடும்'. SP 19. 'அறிவுக்கு அறிவாகி'

—kandar *Kalivenṇba*

Arulandi Sivam also describes *mukti* as சிவனடி சேரு முத்தி. 'Adiceral' is symbolic of dissolution of all bonds, and this itself is further consummated in the experience of Divine bliss.

10. *Aṇava*, *Karma* and *māyā* are explained under the title *pāśa*.

11. "ஈங்கு வருங்கலாதியொடு குறியுருவமொன்றுமின்றி"

—*Sivaprakāśam*-33.

The author of *Cintānāi urai* says that *kuri* (குறி) denotes desire, following *Sivajñāna Yogin's* commentary on *Sivajñāna Siddhīyār* (4.38). Another reason is that the word '*kuri*' is juxtaposed with the word (*kalādi*) which are the instruments for the presence of desire.

12. The five kinds of *kevala*, *Cintānāi urai* (p. 781.)

13. 'இங்கிதனாலே இருபயனுஞ் சார்ந்து
கன்மமெலாம் நேராக நேராதல் மருவக்

கடவுள் அருளால் எனவயும் கழித்திடுவன் பெருகொளி முன்புளதே
பெற்றிடுமென் றித்திறமென் பேசுமாறே —*Sivaprakāśam* 34.

‘எல்லையிரண்டும் இடையொப்பிற் யல்பிறவி
அத்தமதிலன்றே அளவென்று பார்த்திருந்து
சத்திபதிக்கும் தரம் போற்றி’

—*Porṇṇahroḍi* 58-59.

நீடும் இருவினைகள் நேராக நேராதல்
கூடும் இறைசத்தி கொளல்

—*Tiruvavutṭayan* 51.

14. Umapati uses the causative verb (*umartti* SP 36) meaning that the false understanding of the universe as everlasting is caused by Impurity, cf. also. இத்தை விளைவித்தல் மலம்

—*umai viṭakkam* 50.

15. புகலுமல மொழித்தற்குக் கலாதி முதல்மாயை பொருந்தியிடும்

—*Sivaprakāśam* 37.

16. Umapati uses the same illustration with regard to *śuddhāvāśha* also, but with a different emphasis. In the *sukalavāśha*, the Impurity is awaiting the opportunity of the absence of light to spread its influence. In the *śuddhāvāśha* the soul is enjoying the bliss of Śiva, which is like the presence of light in space where light cannot be dominated by darkness.

17. The speech is the general determinant of experience. It is a general unconditioned factor necessary for experience, irrespective of the condition of the quality of the finitude of the individual souls and is brought out by Aruṇandi who states it negatively thus.

முவகை யனுக்களுக்கும் முறைமையின் விந்துஞான
மேவின் தில்லையாகில் விளங்கிய ஞானமின்றாம்

—*Sivajñāna Siddhiyar* 1-26.

செவியிலுறாது உள்ளுணர்வாய் ஓசைமுழங்கியிடும்

—*Sivaprakāśam* 38.

உள்ளுணர் ஓசையாகிச் செவியினில் உறுதல் செய்யாது

—*Sivajñāna Siddhiyar* 1.21.

18. இறைஅருளால் உயிர் அறியும்

—*Sivaprakāśam* 39.

The importance of *kāttum* and *kaṇum upakāram* has been emphasised by Aruṇandi.

‘உள்ளும் புறமும் ஒழிவீன்றி நின்ற வள்ளன்மை காட்டி’

—*Irupā irupadu* 20.

அறிதரு சிவனே அறிந்து அறிவிப்பன்

—*Sivajñāna Siddhiyar* 5-1.

அவனும் அவற்றது விடயத்தை உணரும் என்றது

—*Sivajñāna Bodham* 11th sutra *Iadhikaraṇa*.

Cirrambalan̄digal also emphasises the importance of God's knowing in our knowing the objects.

காணவன்றே புண்கின்ற வண்ணல்தன் போதமலாதில்லை

(Kāṭṭaiikalitturai 4).

19. Regarding *adhvā sūddhi*, Madurai Sivaprakāsar says that we must destroy the hide-out of snake, if we want to drive it out. In the same way if we want to free the soul from the *adhvās* we must occasion the destruction of *adhvās* through the preceptor. When this happens, the soul reaches the *ārul*, *sakti* of God.

Madurai Sivaprakasara's commentary p. 42. The soul is supported either by *māyā* in the fettered condition or by Siva's grace in the state of release. In reflecting the environment i.e., as supported by the instruments of *māyā* it is not true to itself. When these instruments of *māyā* are destroyed by the preceptor, the soul comes to be supported by Siva's grace which is the true support of the soul.

20. The *Cintanai urai* splits the verse in order to get this meaning in this way.

புத்தி குலவிவரும் போகங்க ணிடமாய் -
புத்தி தத்துவமானது சஞ்சிதத்தினின்றும் பாகப்பட்டு
எதிர்த்த கருதுக்கங்கள் சார்வதற்கு ஓரிடமாய்

—(Cintanai urai p. 783).

21. Manikkavācagar also points this out when he says that he has been immersed in the countless determinations.

அளவிலாப் பாவகத்தால் அமுக்குண்டு

—Tiruvacagam.

22. சிந்தை நினைவு ஐயம் வந்து தரும் மனமொழிய
வகுப்பொணுதே

—Siva rakasam 43.

23. T.P. Meenakshisundaram, *Agamic tattvas and conception of Mind*. This is an article included in 'Essays in Philosophy' (Janesh & Co., Madras, 1962).

24. Tiruvalluvar also uses the analogy of the bird breaking through its nest.

குடம்பை தனித்தொழியப் புன் பறந்தற்றே
உடம்பொடு உயிரிடை நட்டி

—Tirukkural 34, 8.

According to the cintanai urai these three examples are illustrative of the change of the causal, subtle and gross bodies. *Cintanai urai* p. 797. Some scholars maintain that these three are illustrative of transformation of the body, place and intelligence.

25. It is also necessary to note that Nirambavaḥgiṇ accounts for the 84 hundred thousand variations in another way thus :

Egg	— 25 hundred thousands
Sweat-born	— 10 " "
Seed-born	— 19 " "
Placenta-born	— 30 " "
	<hr/>
	84 " "

Maraijñāna Desikar, another commentator on Siddhiyar says that souls begin their career as plants and go through progressive births as insects, birds, animals etc., and finally as human beings.

We are reminded of following lines of Tiruvacagam :

புல்லாகிப் பூடாய் புழுவாய் மரமாகி
பல்விருகமாகிப் பறவையாய் பாம்பாகி
கல்லாய் மனிதராய்ப் பேயாய் கணங்களாய்
வல்லகரராகி முனிவராய் தேவராய்ச்
செல்லாநின்ற இத்தாவர சங்கமத்துள்
எல்லாப் பிறப்பும் பிறந்தினைத்தேன்

—Sivapurāṇam - 26-29.

26. மலைவரும் உணர்வால் பெத்தமுத்திகள்
மதித்தாமன்றே

—Sivaprakāśam 99.

27. Umapati's word for this transcendent knowledge is 'தொன்மை அறிவு' as distinguished from mere 'அறிவு' Manikkavacagar also speaks of 'தொன்மைக் கோலம்'

—Tirukkottumbi 18.

28. இருளில் இருளாகி எவ்விடத்தில் எல்லாம்
பொருள்கள் இலதோ புவி

—Tiruvārūtpayan 18.

29. நீரும்ஒளியும் நிறையிருளும் ஓரிடத்துக்
கூடல் அரிது கொடுவீனையேன்-பாடிதன்முன்
ஒன்றவார் சோலை வயர் மருதச் சம்பந்தர்
நின்றவா நெவ்வாறு நீ

—Vina venba 1, see commentary by Namaccivaya Tambiran for explanation

30. ஒளிக்கு மிருளுக்கு மொன்றேஇடம் ஒன்று மேலிடில் ஒன்று
ஒளிக்கும் எனினும் இருள் அடராது உன்னாயிர்க்குயிராய்த்
தெளிக்கும் அறிவு திகழ்ந்துளதேனும் திரிமலத்தே
குவிக்கும் உயிர் அருள்கூடும்படி கொடி கட்டினனே

—*Koḍikkavi. 1.*

31. ஊமன் கண்போல ஒளியும் மிக இருளே
யாம்மன் கண் காணா வவை

—*Tiruvārūṭpāyan 55.*

32. தன்னிறமும் பல்நிறமும் தானாம் கல்தன்மைதரும்
பொன்றிறம் போல் மன்றிறம் இப்பூ

—*Tiruvārūṭpayam 19.*

- 33 Here we must know the fact that when we say that *sat* need not know *asat*, it does not mean that *asat* ceases to exist before *sat*. *Asat* exists like lamp in day light. It is necessary for the soul to distinguish *Sat* from *asat* in order that it may be free from *asat*. This necessity does not exist for God. The nature of the soul is to know objects one by one in succession. The infinite may see all things with a glance and may not be forced to see things one by one as is the case with the individual soul. The necessity of seeing things one by one in succession does not exist for God. Meykandar says that everything becomes like non-existent before *sat*.

யாவையும் துனியம் சத்தெதிர் ஆகலின்

—*Sivajñāno Bodham 7th Sūtra.*

34. *Violet Paranjothi, Saiva Siddhanta, (London Luzac & Co. 1938) p. 150.*

35. Schomerus, *Der Saiva Siddhanta* pp. 204-205. Quoted in *Saiva Siddhanta* by Paranjothi. p. 150.

36. *V.A. Devasenapathi, Saiva Siddhanta p. 216.*

We may consider two verses of Tirumantiram which indicate that the soul's essential nature is intelligence and its obscuration is caused by impurity.

அறிவு வடிவென் றறியாத என்னை
அறிவு வடிவென் றருள் செய்தான் நந்தி
அறிவு வடிவென் றருளால் அறிந்தே
அறிவு வடிவென் றறிந் திருந்தேனே

அனாதி சிவருபமாகிய ஆன்மா
தனாதி மலத்தால் தடைப்பட்டு நின்றது
தனாதி மலமும் தடையற்றபோதே
அனாதி சிவருபமாகிய ஆன்மா

—quoted by Dr. Devesenapathi. *Saiva Siddhanta p. 216.*

37. Cidāmbaranāda Munivar takes the phrase 'ōr sattu' as an elliptical compound in which a verbal root forms the first component. (வினைத்தொகை) We can find the usage in Tirukkuraḷ (35.7)

ஓர்த்துள்ளம் உள்ளது உணரின் ஒருதலையாப்
பேர்த்துள்ள வேண்டா மிறப்பு

cf; *Sivajñāna Swamigaḷ's commentary on*

அறுவகைச் சமயத்தோர்க்கும்

—*Sivajñāna Siddhiyār* 1.

The commentator also says that the term 'Śat' may also denote intelligence, as can be known from the commentary 'சதசதந்தம்' in the work called 'பூசாத்தவம்'.

The meaning of 'ஓர்தல்' is to consider attentively, examine, investigate and that of 'ஓர்த்தல்' is to select/choose.

Tamil Lexicon Vol I part II p. 626.

38. *Sankarṣa Nirākaraṇam, Nimittakaraṇa vāda Sankarṣam*
63-68.

39. Here the author of *Cintanai urai* makes an important distinction. The light that is mentioned here does not refer to partial illumination through accessories of knowledge (p. 814). The latter are also called light but as mediation agents like moon in relation to sun. Most of the commentators of *Sivaprakāśam* have confused between the two.

40. Umapati Sivam sums up the forty verses of siddhiyar subakkam (191 to 230) in this verse (i.e. SP 59).

41. பொறியின்றி ஒன்றும் புணராத புந்திக்கு
அறிவென்ற பேர் நன்றற

---*Tiruvārūḷpayan* 15.

42. தோற்றம் மலபாகம் வர

—*Sivaprakāśam* 18.

and the commentary of *cintanai urai*.

43. The way in which God helps the soul may be compared to the way in which the teacher helps the students in the class. The teacher works out the problem on the black board first and this may be compared with 'the

stands by the student and helps him to work out the problem for himself so that he does not commit mistakes.

44. சீவனோவியாபி உவத்தையில் இழிந்து
திரும்புதல் குற்றமாம்

Ulagudai Nayanar Kaṭṭinedil, cited in Māpādīyam. p. 313

45. The author of Cintanai urai says that the three internal organs mentioned in the dream state do not include mind, because *citta*, the enquiring faculty of mind functions in the state of sleep itself. Therefore according to him the three internal organs are *guna*, *buddhi* and *aḥankāra*. He also says that these five states occur in the *kevala state* itself and the use of these states is that the soul gets intelligence in these five states with the subtle body (*sūkṣma sarīra*) in the body (*sthūla sarīra*).

46. அஞ்சாறாய கருவிகள் மருவும் தானே

— *Sivaprakāśam* 60, *cintanai urai* p. 818.

The anatomical location of these centres is a difficult problem and there are various theories about them. However no one theory is supported or verified by science.

47. *Turiyāṭīta* is a state of the soul. Objects must be there even in *turiyāṭīta*, even though the soul may not be aware of them. Madurai Sivaprakasar explains this by giving the example of body and soul. When we say that the soul exists (obviously in *samsāra* or the embodied states), we mean that body and soul exist together. In the same way when we say that *puruṣa* is alone in *Mūlādhāra*, it means that *prakṛti* exists along with *puruṣa*, even though the *puruṣa* may not be aware of it.

48. இந்த ஒழுங்கொழிந்து உயிரும் ஒன்றைத்
தெரிவுறா

— *Sivaprakāśam*. 63.

சுத்தக் கருவின் ஐந்தும் கொண்டே சொல்லவத்தை
யைந்தும் சித்திக்கும்

— *Cirrambala nāḍigai, Kattapaikkalitturai* 37.

49. அனனொழிந்தத் திரங்கனும் செயலிலாவே

— *Sivaprakāśam*-63.

50. The *kevala* represents the *svarūpa lakṣaṇa* of *pāśa* and *sakala* the *tatastha lakṣaṇa*. In the terminology of post-Umapati literature *svarūpa lakṣaṇa* is called *svarūpam* or *rupam* and *tatastha lakṣaṇa* is called *guṇa*.

51. The fact that the intelligence, desire and action of the individual are influenced by those of God, is emphasised in the following passages.

‘அறியுமா அறிவே’ ‘நினையுமா நினையே’
‘விரும்பு விரும்பே’ ‘நுகருமா நுகரே’

—*Tirumāḷigaittevar, Tiruvisaiippā, Koil Padigam.*

52. கருவியால் பொருளால் காட்டால் காலத்தால் கருமத்தன்னால்
உருவினால் அளவால் நூலால் ஒருவரால் உணர்த்தலானும்
அருவனாய் உண்மை தன்னில் அறியாது நின்றலானும்
ஒருவனே எல்லாம்தானும் உணர்த்துவன் அருவினாலே

—*Sivajñāna Siddhiyār 5-4.*

53. *Cintanai urai pp. 825-826.*

54. தனக்கென ஓர் செயலற்றுத் தானதுவாய்
நிற்கில் தானாக்கி விடுவன்

—*Unmai neri viṭakkam 6.*

55. அறிந்திடும் மனாதி வாயிலானவை அவன்றனாலே
அறிந்திடும் என்றும் ஒன்றும் அறிந்திடா
அவைபோல் யாவும் அறிந்திடும்

—*Sivaprakāśam 67.*

c.f., also *Sivajñāna Bodham 5.1* and *Sivajñāna Siddhiyār 231*

56. ஜம்புல வேடரின் அயர்ந்தனை வளர்ந்தென
தம்முதல் குருவுமாய் தவத்தினில் உணர்த்த

—*Sivajñāna Bodham 8th sutra.*

57. ... கன்மத் தொன்மை அறிந்தவை நுகருமாறும்
அருளுவன் அமலன்தானே

—*Sivaprakāśam 67.*

CHAPTER III

NOTES AND REFERENCES

1. புறச் சமயத்தவர்க்கிருளாய் அகச் சமயத் தொலியாய்...
வேதாந்தத் தெளிவாம் சைவசித்தாந்தத் திறன் இங்குத்
தெரிக்கலுற்றாம்.

—*Sivaprakāsam*. 7.

The idea that Saiva Siddhanta is the essence of Vedanta is also emphasised by Kumara gurupara Munivar who compares the Vedas to a tree and says that Saiva Siddhanta gets the essence of the fruit of the tree of the Vedas.

2. நிலவு லோகாயதாதி...வேதத்தலை தருபொருளாய்

—*Sivaprakāsam*. 99.

‘வேதம் என்னும் பாதபம் வளர்த்தனை
பாதபமதனின் படுபயன் பலவே
அவற்றுள்,
இலை கொண்டு வந்தனர் பலரே ; இலைஓர் இத்
தளிர் கொண்டு வந்தனர் பலரே ; தளிர்ஓர் இ
அரும்பொடு மலர் பிஞ்சு ருங்காய் என்றிவை
விரும்பினர் கொண்டு வந்தனர் பலரே.
அவ்வாறு உறுப்பும் இவ்வாறு பயப்ப
ஓரும் வேதாந்த மென்றுச்சிமில் பழுத்த
ஆரா இன்பத் தருங்கனி பிழிந்து
சாரங் கொண்டசைவ சித்தாந்தத்
தேனமுது அருந்தினர் சிலரே

—*Kumara gurupara Munivar, Paṇḍara Mummaṇikkovai*,

lines 23.35, published by the Tiruppanandal Mutt with the notes of U.V. Swaminatha Ayyer, 1961. (p.440).

There is another verse which compares the Vedas to a cow, the Agamas to the milk the songs of the *Tevaram* teachers to the ghee churned from milk and the virility of Meykandar’s work to the taste of the ghee.

வேதம் பசு அதன்பால் மெய்யாமமம் ; நால்வர்
ஓதும் தமிழ் அதனின் உள்ளுறு நெய் - போதமிகும்
நெய்யின் உறுசுவையாம் நின் வெண்ணெய் மெய்கண்டான்.
செய்த தமிழ் நூலின் திறம்

—Quoted by Arunaivadivel Mudaliar.

Siddhanta teḷiviyal, published by the Dharmapura Ādhiṇam 1968, p. 33.

3. Cf. K. Vajiravelu mudaliar,
Lectures on Saiva Siddhanta, (published by the Annamalai

4. We invite the attention of the scholars to the uses of the word in 'Advaitam' listed by *Isvara Murthi Pillai*, published by *The Tiruvavaduturai Adhinam 1909*. (p.4). According to *Isvara Murthi Pillai*, *Pantanjali* gives six meanings to the prefix 'Na' which is also called 'Nanj'. *Isvara Murthi Pillai* writes :
1. The first meaning is *tat sādṛśyam* which means 'equal to that'. The example for this 'that which is not the horse - 'anaśvam' (अनश्वम) i.e., which is like horse but not horse i.e., zebra.
 2. *Abhāva* i.e., non-existence is the second meaning. *aśṛṅgaḥ manuṣkaḥ* अशृङ्गः मनुषः is the example which means that man does not have horns.
 3. The third meaning is *tadanyattvam* (तदन्यत्वम्) as in *anākāśaḥ bhūḥ* (अनाकाशः भूः) which means that earth is different from *ākāśa*.
 4. *Tadalpatā* (तदल्पता) is the fourth use, meaning 'deficiency' as in *Anudāra kanyā* (अनुदारा कन्या) the girl who has a small stomach.
 5. The fifth is *aprāśastyam* (अप्राशस्त्यम्), non - existence of largeness as in 'amarā devā' (अमरा देवा) i.e., the celestials have no death i.e., like the human beings they are not affected by sufferings like death.
 6. *Virodha* (विरोधः) is the sixth meaning as in *apūṇyam* which is the opposite of *pūṇya* i.e., *pāpa*.

We must consider the three important meanings for the present i.e., *sādṛśya*, *abhava* and *virodha*. There are four kinds of *abhavas* i.e., *atyantābhava*, *prāgabhava*, *pradvamsabhava* and *anyonyabhava*. *Pragabhava* or antecedent non-existence is the non-existence of a thing before its production. *Pradvamsabhava* is the non-existence of a thing on account of its destruction after production. *Atyantābhava* or absolute non-existence is the absence of a connection between two things

of colour in air. It is thus different from *pragabhava* and *pradvamsabhava*. *Pragabhava* is the non-existence of a thing before its production. *Pradvamsabhava* is the non-existence of a thing after its destruction. But *atyantabhava* is the non-existence of a thing not in any particular time, but for all time. So it is subject neither to origin nor to destruction i.e., it is both beginningless and endless. (*anādi* and *ananti*). When one thing is different from another, they mutually exclude each other and there is non-existence of either as the other. 'A table is different from a chair' is the example. This means that a table does not exist as a chair, or more simply, a table is not a chair. If we take all four kinds of *abhāva*, then we have nine kinds of meaning for the Prefix 'Na'. *Prāgabha* and *pradvamsabhava* are not important. The last meaning i.e., *anyonyabhava* is included in the meaning of *tadanyatvam*. The remaining meaning of *abhāva* is *atyantabhava*. So we can conclude that Patanjali must have taken *atyantabhava* under the term *abhāva*. When we mean *abhāva* in general, we mean only *atyantabhava*.

5. *M. Hiriyanna, the essentials of Indian philosophy*, (p.178).
'*Visistantar bhava eva aikyam*', *Śri-bhaṣya* of Ramanuja with *sūtraprakāśika*, *Sutras 1-4*. page 132.
6. 'அத்துவிதம் என்ற சொல்லானே ஏகமென்னில், ஏகமென்று கட்டுவது உண்மையில், அத்துவிதமென்ற சொல்லே அந்நிய நாத்தியை உணர்த்துமாயிட்டு
—*Sivajñāna Bodham - Second sutra, second adhikarnaṇa Vārtikam*.
7. If there is only one entity, there is no need for it to refer itself as one. The fact that there is mention of one, implies that there are more than one entities. The negative prefix 'na' will have only *sādrśya* meaning when it is used in connection with numerals.
Māpāḍiyam 'Sivajñāna Muniver' p. 114. Cf. also K.M. Balasubramaniam, *Special lectures on Saiva Siddhanta*. Published by the Annamalai University. (p.36)
8. புறச் சமயத்தவர்க்கிருளாய் அகச் சமயத் தொரியாய்

—*Sivaprakāśam*7.

9. It is interesting to note in this connection that *Tirujñāna Sambandhar* criticises the Buddhists and Jainas in every decad of verses (except of a few). He also says that even Buddhism and Jainism were created by Lord Siva. From this it is clear that Sambandhar did not criticise the good principles of Buddhism and Jainism but he opposed the evil ways in which the good principles of religion were practised.

—*Tirujñāna Sambandhar-Tiruvirumbūṭi P. diḡom p. 964 Tevaram, Talamurai Tiruppanandal Muṭ. (1962)*

10. The Siddhantins says that human beings have to pass through numerous births before they are born as Saiva Siddhantins. They resort to the outer faiths, the inner faiths, the *śr̥tis*, *āśrama dharmas* penances; they study the several sciences, *Vedas*, *puraṇās*, *upaniṣads* before they become Siddhantins. Even as Siddhantins they have to pass through the stages of *caryā*, *kriyā* and *yoga* before they attain *jñāna* whereby they reach Siva. So it is clear that salvation is worked out by stages, not all at once.

—*Siva jñāna Siddhiyar Subakkam 8-11.*

It is interesting to find that *jñānaprakāsar*, one of the commentators of *Siddhiyār* takes a catholic view. He says that though for supreme release, Saiva Siddhanta is necessary, the followers of other faiths also can achieve this end, because release depends on the ripening of *mala* which is an essential condition. The temporal sequence relating to faiths, is not condition of release. (quoted in '*Saiva Siddhanta*' V.A. Devesenapathi p. 246.)

11. Sivaprakasam 12 அவையடக்கம்

12. ஊமன்கண்போல ஒளியும். மிக இருளே
யாமன் கண் காணா வவை

—*Tiruvāratpāyan, 19.*

13. *Siva jñāna Siddhiyar subakkam 8-15.*

14. Sekkiār's *Periyapurāṇam* deals with the life of devotees. We have, in the *Periyapurāṇam* devotees of various types, of both sexes of all ages, of different walks of life and

of all castes. Some of them did the humanly impossible for the love of the Lord. Others dedicated their lives and avocations to the service of the Lord. Whatever they thought, said or did was with full awareness of the Lord. The golden thread that binds these different persons as members of one great community is their unswerving devotion to the Lord.

15. 'புகல் அளவைக் களவாகி'

—*Sivaprakāśam* 7.

Here Madurai Sivaprakāśar takes the phrase (*pugāḥ aṣṭavaiḥ kaṭavāgi*) and interprets that Saiva Siddhanta is vindicated by *pramāṇas* which are praised by all.

16. 'பொற்பணிபோல் அபேதப் பிறப்பிலதாய்
இடுள்வெளிபோல் பேதமும் சொற்பொருள்போல்
பேதா பேதமும் இன்றி

—*Sivaprakāśam*-7.

17. 'அத்தன் இயற்றும் இத்தொழில் பிறர்க்கோ
தனக்கோ வீணோ எனக்கீதியம்புக
வீண்எனில் பித்தர் மாண்புஅறும் தொழில்போல்
தலைமையும் அறிவும் இலது என நிகழ்வர்'

*Sankarṣa Nirākaraṇam, Nimittakāraṇa parināma vāda
Nirākaraṇam* 9-12.

18. பொற்பணி யாவும் பொன்னாந் தன்மையின்
நிட்கள சுகளத் திருவுந் நிலையும்
நசனே எனப் பேசுவர்

*Sankarṣa Nirākaraṇam, Nimittakāraṇa parināma vāda
Nirākaraṇam* 55-57.

19. *Maṇḍiṇiyam, Siva jñāna Munivar, p. 119.*

20. The defects of *Bhedābheda* view are clearly given as follows. '*Bhedābheda* is logically and chronologically midway between the philosophies of Sankara and Ramanuja and mediates between the two systems by pointing out the subjective dangers of the one; and the anthropomorphic accretions of the other. Both Sankara and Ramanuja agree in refuting *Bhedābheda* as a philosophy of self-contradictions and Ramanuja rightly rejects it on the additional ground that it attributes imperfections to the Absolute and not to the confusions of the karma ridden jīva

(Srinivasa Varadacari & Co. Madras 1934) p. 330. quoted in *The Relevance of Siva Siddhanta philosophy*, N. Murugesu Mudaliar p. 83.

21. அது இது என்றது அல்லான் கண்டார்க்கு
அது இது என்றதையும் அல்லான் - பொது அதனில்
அத்துவித மாதல் அகண்டமும் தைவமே
அத்துவிதி அன்பில் தொழு.

—Sivajñāna Bodham 12.4.1.

22. Madurai Sivaprakāsar takes only the first two relations i.e., body-soul and eye sight and sunlight

—Madurai Sivaprakāsar's commentary p.29.

He takes the word 'arivu' அறிவு 'in the phrase' அறிவொளி to mean the soul. He says that this indicates the inseparability of body and soul in knowing a thing and that of eye and sun in seeing a thing. Sivajñāna Munivar in his *Māpādiyam* (p.121) mentions this interpretation and refutes it by giving two reasons. Umapati Sivam gives a new set of three analogies in answer to the old set of three analogies and the commentary of Madurai Sivaprakasar goes against the sense conveyed by the order of words (சொற்கிடக்கை) Incidentally this gives a clue to the temporal priority of the commentary of Madurai Sivaprakasar, since Sivajñāna Munivar refutes this interpretation even though he does not mention the commentator by name.

23. உடல் உயிர் கண் அருக்கன் அறிவொளி போல்
பிறிவரு மத்துவிதமாகும் சிறப்பினதாய்

Sivaprakāsam-7.

24. When we utter a word, we are reminded of the object denoted by the word. But when we see the object, the word and the object are (in a sense) different, - (in a sense) one and yet two (again in a sense).

—Madurai Sivaprakāsar's Commentary p. 28

25. *The Svetasvatara Upaniṣad, IV.6. Ed Swami Tyāgisānanda, Sri Rmamakrishna Math Publications, 1964, P. 85-86.*
26. *The thirteen principal upaniṣads. Ed. R.E. Hume, Oxford University Press P. 403.*
27. The hymns of the Rg Veda, translated with popular Commentary. Ed. T.H. Griffith, Vol.I, Published by E.J. Lazarus and co. Third edition, 1920.

28. *Svetāsvātara upaniṣad IV* — 5 and 7.
29. Kadavu! Vōzthu, Tirukkura! 5.
30. *Tirumandiram*, 1969, Ed. Ramanada Pillai and Tudisaikkizar, The Saiva Siddhanta works publishing society, p. 775.
31. Tirumular compares the life of the individual soul to the river bank. Meykandar also uses the same analogy.
'cirai ceyya ninra cezhum punalān uḷam'
— *Sivujñāna Bodham* 8.4.1.
32. *Tirumandiram* 2366 ed. Ramanatha Pillai and Tudisaikkizar. The Saiva Siddhanta works publishing Society Vol II, p. 961. (1969).
33. *Tirumandiram*, 159, Ed. Ramanatha Pillai and Tudisaikkizar, The Saiva Siddhanta works publishing society Vol. I.P. 70. 1969.
34. *Tirukkura!* 1.
35. *Tirukkural Parimelaḷagar's commentary* Edited with notes W.M. Gopalakrishnamacari Triplicane, 1949, p. 6.
36. *Consonant*-Alphabetical element other than vowel; sound that in forming a syllable is combined with vowel, *Vowel* :- Each of the more open sounds uttered in speaking, sound capable of forming a syllable, (opposite to, but not sharply divided from consonant).
The Concise Oxford dictionary of current English.
37. J.M. Nallasami Pillai, "Vowels and consonants" - in "studies in Saiva Siddhānta" published at the Meykandan press p. 60. 1911.
38. We may explain this by comparing the first vowel 'A' to God, other vowels to souls and consonants to matter. The other vowels and consonants get their syllable only due to the first vowel. In the same way souls and matter get their meaningful existence due to God only.
It is instructive to note the Tolkappiyam verse.
'மெய்யின் இயக்கம் அகரமொடு சிவனும்'
For Tolkappiyar, the movement of consonant is possible not because of a vowel in general, but because of the vowel 'A'.

39. *Mapāḍiyam* - (pp. 372 - 373).
40. *The Brahma Sutra* Ed. Radhakrishnan p. 77.
41. *Tiruvāṇipayan* 74 Translation by Rev. G. U. Pope, The clarendon Press, Oxford, p. vii (1900).
42. 'பொய்கண்டார் காணா புனிதமெனும் அத்துவித
மெய்கண்ட நாதனடி மேவுநாள் எந்நாளோ'
Tayumanavar, Gurumarabin Vaṇakkam 4, *Ennaikaṇṇi*.
43. There is also another *suddhadvaita* of Vallabacarya (later part of the 15th century). Vallabha called his system *suddhadvaita* as distinct from that of Sankara which Vallabha regarded impure because of the doctrine of *māyā*. Vallabha holds, 'Brahman and jiva are real. The knower of Brahman is absorbed in *Akṣara Brahman* and not in *Puruṣottama*. If knowledge is associated with devotion, the seeker is absorbed in *Puruṣottama*'.
The Brahma Sutra Ed. S. Radhakrishnan. p. 92.
44. Regarding the ultimate existence of more than one entity, we may consider the following kural.
பொருள் அல்லவற்றைப் பொருள் என்றுணரும்
மருனாம் மாணாப் பிறப்பு

—*Tirukkural* 351

Birth lacking in excellence occurs because of the delusion of attaching importance to things which lack it. Here the word used is (*alla*) 'அல்ல' and the meaning is, of the two things before us, say a copy of kural and a copy of *Sivajñāna Bodham*, if one mistakes one book for the other, this would be delusion or ignorance. Here the existence of two books is not denied. But if the words used were 'பொருள் இல்லவற்றை' instead of 'பொருள் அல்லவற்றை' then the meaning would be altogether altered and it would mean, there being no copy of kural before us at all, we fancy there is a copy of Kural before us. In the former case, the reality of the two objects is not questioned, while in the latter the reality of the object presented before us is denied.

45. 'அவையே தானே யாய்' *Sivajñāna Bodham second Sutra*.

யாய், அவையே தானேயாய்' and emphasises the togetherness aspect of God's help. The commentator takes his clue to split like this from *Sivajñāna Siddhiyar* II. 1 which says 'உலகெலாமாகி வேறாய் உடனுமாய்'. This fact is emphasised by Tirujñāna sambandhar. 'ஈறாகி முதல் ஒன்றாய்' *Tirujñāna Sambandhar, Tiruvṛṇi mīḷalai-puddigam. Tirukkāṭṭiruppaḍiyar* which is earlier, than Sivajñāna Bodham says,

ஈறாகி அங்கே முதல் ஒன்றாய் ஈங்கிரண்டாய்
மாறாத என்வகையாய் மற்றவற்றின் வேறாய்
உடனாய் இருக்கும் உருவுடைமை என்றும்
கடனாய் இருக்கின்றான் காண்

—*Tirukkāṭṭiruppaḍiyar* 86.

Edited with notes, M. Arunacalam, published by Saiva Siddhanta Maha Samajam, 1962, pp. 87-88.

46. See for explanation of this sadasat aspect (in chapter II.)
47. Tāyumanavar *Nirkunilai*, 28 - *Ennatkanṇi*.
48. *avaiyodukkam, Sivajñāna Bodham*.
49. The classification of grace into அறம், மறம் is based on the explanatory notes on *Tiruvacagam* by Arunai vadivel Mudaliar. *Tiruvacagam*. Edited with notes by Arunai Vaidvel Mudaliar published by Dharmapura Adhinam 1966, p. 11.
50. புறத்தார்க்குச் சேயோன்றன் பூங்கழல்கள் வெல்க'
—*Sivapurāṇam, Tiruvacagam*. 1.
51. 'அருந்துணையை...பேசாத நாளெல்லாம் பிறவா நாளே'
—*Appar Tevaram; Cidambaram Padigam*.
52. *Eighth Tirumurai* Edited with notes, Arunai Vadivel Mudaliar. Published by the Dharmapura Adhinam 1966, p. 11.
53. —*Sivajñāna Bodham* 8, 4, 3.
54. 'இவ்வத்துவிதம் அபேத சம்பந்தமாகிய ஐக்கியமூயின்றிப், பேதாபேத சம்பந்தமாகிய தாதான்மியமும் அன்றிப், பேத சம்பந்தமாகிய சையோகமும் அன்றிக் கலப்பும் உடனாதலும் வேறாதலும் ஆகிய மூன்றும் தன்கண் தோன்ற நின்றல் பற்றி அம் முன்றற்கும் பொதுவாகக் கூறப்படுமாகலான்'
—*Mapāḍiyam p. 373*.
55. அலைகடலிற் சென்று அடங்குமாறுபோல
—*Sivajñāna Bodham* 8. 4. 1.
56. 'வானகத்தின் வானும் மணத்தின் மணமும் போல்'
—*Tugaluru Bodham* 57.

57. பண்ணையும் ஓசையும் போலப் பழமதுவும்
எண்ணும் சுவையும்போல்

—*Sivajñāna Bodham* 2-1-3.

58. நீருமீர தடும் போல்

—*Tugayaru Bodham* 36.

59. இரும்பைக் காந்தம் வலித்தாற் போலியைந்து

—*Sivajñāna Siddhiyār* 11-12.

60. We can realize the importance of this analogy when we know that Sivajñāna Munivar frequently uses this in his *Māpāḍiyam* to explain the Siddhanta view of *advaita*. He says that the first *adhikaraṇa* of the second sutra explains the second set of analogies used by Umapati Sivam.

1. ‘இவ்வதிகரணத்தால் பொன்னும் பணியும்போல் அபேதம் என்னும் மாயாவாதி முதலியோரையும் சொல்லும் பொருளும் போல் பேதாபேதமென்னும் ஏனைச் சமயத்தாரையும் மறுத்து மூவகையுமாகிய அத்துவிதத்தினுண்மை ஏதுக்களாலும் உவமைகளாலும் உணர்த்தியவாறு காண்க’

—*Māpāḍiyam* p. 119. and he gives the full verse of *Śivaprakāśam* 7.

2. ‘பொற்பணிபோல் அபேதமும், இருள்வெளிபோல் பேதமும், சொற்பொருள்போல் பேதாபேதமாமாறும் அவை பொருந்தாமையும் மேலே யுரைத்தாம்

—*Māpāḍiyam* p. 120.

3. ‘அத்துவித மென்னுஞ் சொல்லியல்பு மேற்கூறிய வாற்றான் வேறுபொருள் தருமாறு இன்றி அன்மைப் பொருள் பற்றி இரண் டன்றென வேற்றுமைப் படாமையை விளக்கி நின்றலால் என்க. இதுவே ஆசிரியர் கருத்தென்பது ‘அத்துவிதமென்ற, சொல்லே அந்நிய நாத்தியை யுணர்த்து மாயிட்டு’ என்றதனானும், புடை நூலாசிரியர் ‘பிறிவரு மத்துவித மாகுஞ் சிறப்பின தாய்’ என்று உடம்பொடு புணர்த்து ஓதிய தானு மறிக’

—*Māpāḍiyam* p. 373.

4. முதல்வனை இன்றியமையாத ஆன்மா ஒருவிடத்தை அறியுங்கால் அம் முதல்வனது சிற்சத்தி, ஆன்ம சிற்சத்தி எனத் தானென வேறின்றி உடனாய் விரவி நிற்ப, முதல்வனும் ஆன்மாவின் அவ்வாறு விரவி நின்று அறிவித்த விடத்தை ஆன்மா அறிந்ததென்றும் ஆன்மாவை அதிட்டித்து நின்ற தான் அறிந்தானென்றும் பிரித்து அறியப்படுமாறு இன்றி, இருவகை அறிவும் ஒன்றையொன்று விடாமல் அத்துவிதமாய் ஒருங்கே விடயித்துச் செல்லுமாறு செய்து வரும் இவ்வுபகாரம் பெத்தம், முத்தி இரண்டினும் ஒரு பெற்றித்தா யுண்மையின், ஏனையவற்றையெல்லாம் கைவிட்டு முதல்வனிடத்து ஏகனாகி அவனருளால் அல்லது ஒன்றையுஞ் செய்யா நின்ற ஆன்மா, முதல்வன் அவ்வாறு அத்துவிதமாய் உடனின்றி கருணையான் உபகரித்து.

அடங்காது மீதூர்தலின் அவ்விச்சையே தானாகி பேரானந்தத்தை அநுபவிக்கப் பெறுமென மேற்கூறிய ஆசங்கையை நீக்கி, அறிவு, இச்சை, செயல்கள் மூன்றும் இம்முறைமையான் அம் முதல்வனை ஒருங்கே விடயித்து நிற்கமாறு விளக்கி அதீத நிலையினியல்பு கூறியவாறாமென்க. இக்கருத்தேபற்றி ‘அறிவொளிபோற் பிறிவரு மத்துவிதமாகும்’ என்றார் புடைநூல் ஆசிரியரும்.

—*Māpāḍiyam* p. 467.

5. முதல்வன் சடசித்துக்கள் மாட்டு நிற்கும் நிலைமை அறியப் பெற்றார்க்குக் கண் அருக்கன் போல அது இது எனப் பக்கிசைத் தோதப்படுவதாய் பேத நிலைமையனும் அல்லனாய், உடல் உயிர் போல அதுவே என்றோதப்படுவதாகிய அபேத நிலைமையனும்ல்லனாய்க் குணகுணி போல அதுவாகிய இது என்று பக்கிசையாமல் ஒதப்படுவதாய் பேதாபேத நிலைமையனும் அல்லனாய் அம் மூன்றற்கும் பொதுமையான் அறிவொளிபோல் அத்து விதமாய் நிற்கமாற்றால் சடசித்துக்கண் முழுவதும் வடிவேயா மாயினும், அவற்றுள் அன்பு விளையுமிடத்தில் வழிபடுவாயாக; அவ்வத்துவித சித்தாந்தத்தைப் பெற்றுடையோய்

—*Māpāḍiyam* p. 493.

Commenting on the Siddhiyar (Second — sutra first verse), Sivajnana Munivar says :

‘மேற்கூறிப் போந்த சிவன், புனருற்ப வஞ் செய்யுங்கால் உயிர்களிடத்து உடல்உயிர், கண் அருக்கன் அறிவொளிபோல் பிறிவரும்துவிதமாய், அவ்வுயிர்களின் வழி நிற்பதாகிய சத்திருபமாகியும்

CHAPTER IV

NOTES AND REFERENCES

1. பதியுமப் பதிக்கடிமையாம் பசவுமப் பசுவின்
முதிரு மாணவப் பகையுமம் முழுப்பகை துமிப்பக்
கதிமாயுங் கருமமெனப்படுமவை தா
மதியுளோர்கள் ழின்னிரண்டையு மலத்தொடு மொழிவார்
Nandi upadesappadalam, Thavigai puranam.
 2. இருவர் நூற்குமொரு சிறை தொடங்கி திரிபு
வேறுடையது புடை நூலாகும்
—Nannul. 8.
 3. பதிபசு பாசம் தெரித்தல் —Sivaprakāsam 13.
 4. ஏகமாய் —Sivaprakāsam 20
இருளானதன்றி இலது எவையும் ஏகப்
பொருளாகி நிற்கும் பொருள்
—Tiruvārūṭṭayan 22.
 5. எண்ணரிய சத்தியதாய் —Sivaprakāsam 20.
 6. பலரைப் புணர்ந்தும் இருட்பாவைக்குண் டென்றும்
கணவற்குத் தோன்றாத கற்பு
—Tiruvārūṭṭayan 25.
 7. மோகமிக உயிர்கள் தொறு முடனாய் நிற்கு மூல
ஆணவமொன்று
—Sivaprakāsam 32.
- cf. also.
- கதி தரு காழிமன் காட்டும்ப் பாசங்கள் முன்றவை தாம்
பொதிதரு மாணவப் போகஞ் செய் கன்மமு மாயையுமாம்
முதியது தானொன்று முன்பிலாதது சேதனன் கண்
அதிக மறைப்பன ஆயிரகோடி விருத்திகளே
—Tattva Viṭṭakam 19.
- 8. தம் கால எல்லைகளின் மீளும் எண்ணரிய
சத்தியதாய்
—Sivaprakāsam 20.
- 9. Madurai Sivaprakāsar quotes the line
ஆசை தரு முலகமெலாம் அலகைத் தேரா மென்
றறிந்த கல அந்நிலையே யாகும்
—Sivajñāna Siddhiyar (9.1)
Here the world is realized to be *asat* not ontologically
but axiologically.
cf. also.
ஊனக்கண் பாசம் உணராப் பதியை
ஞானக் கண்ணினிற் சிந்தை நாடி
உரத்துனைத் தேர்த்தெனப் பாசம் ஒருவ
தண்ணிலாம்பகி விதியெண்ணு மஞ் செழுத்தே
—Sivajñāna Bōḍham 9th sutra.
- 10. இருள் விரி இருண்ட மோகமாய்

The Tamil word 'Marul' which rhymes with 'irul' and 'arul' brings out the positive sense of delusive darkness which deludes without even creating a suspicion of its presence. The author of *Cintanai urai* explains by giving quotations from Appar and Tiruvalluvar.

மருளவா மனத்தனாகி மயங்கினேனே

—Appar 4. 76. 1.

The expression 'avā' is also used both as a synonym of 'Marul' and also more often as one of the consequences arising from it.

அவாவென்ப எல்லா உயிர்க்கும் எஞ்ஞான்றும்
தவாஅப் பிறப்பினும் வித்து

—Tirukkuraḷ 361.

அவாவெள்ளக் கள்வளேனை

—Tiruvācagam.

அழுக்காறு அவா வெகுளி இன்னாச் சொல் நான்கும்
இழுக்கா இயன்ற தறம்

—Tirukkuraḷ 35.

In this two-fold usage Tamil word 'avā' corresponds to the senses in which the word 'moha' in Sanskrit is used.

11. ஒரு பொருளுங் காட்டாது இருள் உருவங் காட்டும்
இரு பொருளுங் காட்டாது இது

—Tiruvārūṭṭayan 23.

12. விருத்திகளான் மறைக்கின்ற வல் வாணவம் வெங்குருமன்
கருத்திய நான்முறை தேரிற் கலந்துடனா யணுவை
யருத்திய நஞ்சென்ன மோகஞ் செய்தாசை யநுபவத்திற்
பெருத்திடச் செம்பினிற் காளிதம் போலப் பிணைந்துளவே

—Tattva vākkaṁ 20.

13. நித்த மூலமலமாய்

—Sivaprakāśam 20.

14. முத்திதனின் மூன்று முதலு மொழியக்கேள்
இத்தை விளைவித்தல் மலம்

—Uṇmai vākkaṁ 50.

15. திரோதான சக்தி பண்ணுதலான் மலமெனவும்
பகர்வர்

—Sivaprakāśam 20.

Madurai Sivaprakāśar quotes the line பேதித்து நம்மை
வளர்த்தெடுத்த பெய்வளைதன் பாதத்திறம்பாடி
from *Tiruvembāvai*, *Tiruvācagam*.

16. முற்சின மருவு திரோதாயி கருணையாகி

17. Madurai Sivaprakāsar quotes these verses when he explains the *Siva tattvas*.

ஞானமே யான போது சிவன் தொழில் ஞான மொக்தில்
ஈனமில் சதாசிவன் பேரீசனாந் தொழில தேறில்
ஊனமேற் கிரியை வித்தை யுருத்திர னிலய போக
மான பேரதி காரத் தோடதி கரணத்தனாமே'

—*Sivajñāna Siddhiyar* 1. 65.

போற்றும் பரத்திற் பொதிகின்ற ஞானம் கிரியை பெற்றுத்
தோற்றுஞ் சதாசிவ முன்னதை ஞானங்கிரியை குன்றில்
தேற்றிய வித்தையிவற்றின் திரிவு மகேசன் மயல்
மாற்றுஞ் சிரபுரத் தெங்கோ னெறியில் வகுத்தனவே'

—*Tattva vākkaṁ*.

ஆய்ந்தவத் தத்துளம் ஐந்தாவன சிவ தத்துவந்தோ
டேய்ந்தவச் சக்தி சதாசிவ மீசனும் வித்தையுமென்
ரோர்ந்தறி வித்தினுக் குண்ணெ கிழப்பானது சத்தியத்திற்
போந்தெழு மங்குர மைமுகத்தோ னென்று போற்றுவரே

—*Tatt. a vīḥkkaṁ*.

18. மூவகை யணுக்களுக்கு முறைமையால் விந்து ஞான
மேவின தில்லை யாகில் விளங்கிய ஞான மின்றாம்

—*Sivajñāna Siddhiyar* 1. 46.

முன்னே வந்திடுமென்று உரை செய்த விந்து வழாவகையே
முன் உதவு துக்கு மாதிரி ஒரு நான்கும் என்று மொழிந்திடுவர்
அருங்கலைகள் முதிர்ந்து ளோரே,

—*Sivaprakāśam* 21.

cf. also. *Saiva Siddhānta*, Dr. Devesenapathi p. 139 for a clear exposition of the realm of speech.

19. பந்தம் போகம் போக நிறுத்தலும்
வந்தது மாயை வினை மலம் தந்திடும்

—lines 7 & 8, *Jñānmydāṁ* 51.

20. In the phrase, முன்னுதவு துக்குமாதியொரு நான்கும் Madurai Sivaprakāsar takes 'um' to suggest that all other things necessary for the partially released souls, also are evolved from the *śuddha māyā*. He quotes these verses in support of his view.

சக்திகளிற் கருத்திருத்தித் தாளிலரு மாமாயை
உய்த்த தனி நாதாதி யைவகையு முதிப்பித்து
வைத்தெழுத்து மொழி மறை நூல் மந்திரமே முதலான
சத்தவழி வீரித்த சத்த தத்துவங்கள் தொகு முதலில்

—*Koyil puranam* 231.

'வித்தைகள் வித்தையீசர் சதாசிவர் என்றி வர்க்கு
வைத்துறும் பதங்கள் வன்னம் புவனங்கள் மந்திரங்கள்
தத்துவம் சரீரம் போகங் கரணங்கள் தாமெலாழம்
உய்த்திடும் வயிந்தவந்தான் உபாதானமாகி நின்றே'

is supported by the body, the product of *māyā*. Madurai Sivaprakasar quotes the following passages in support of his argument.

‘அவ்வுடலின் நின்றுயிர்ப்ப ஐம்பொறிகள் தாங்கிடப்பச்
செவ்விதின் அவ்வுடலில் சென்றடங்கி’

—*Sivajñāna Bodham* 3.4.

உடலினில் அஞ்சுவத்தை உறும் உயிர் காவலாக

—*Sivajñāna Siddhiyār* 4.32.

உடலகத்து மூலத் தொடுங்கா

—*Irupāirupahdu* 9.

He also gives another reason to support his view. The *Kevala state*, veiled by *āṇava*, is followed by the *sakala* state, through the operation of *tattvas* beginning with *kala*. The effect can come only from its cause. In this way since the operation of *tattvas* beginning with *kala* is found in the *sakala* state, the cause of these *tattvas* i. e., *kāraṇa māyā* must necessarily be found in the *kevala* state. Madurai Sivaprakasar says that the *tattvas* beginning with *kala* are produced from *māyā* in the *kevala* state and quotes these passages.

மாயை எழுப்பும் கலாதியை மற்றதில்
ஏய அராகாதி ஏய்ந்துந் துரியத்துத்
தோயுஞ் சமுனை கனாவொடுந் துன்னியே
ஆயின விற்தச் சகலத்துளானே.

—*Tirumandiram* 21 68.

மாயையிற் காலமோடு நியதிபின் கலாதி தோன்றும்

—*Sivajñāna Siddhiyār* 2.54

மாயையின் வயிற்றுள் மன்னி வருஞ்செயல் ஞானமிச்சை
ஏயுமிக் கலாதி முன்றால் ஏகதேசக்தி னேய்ந்து.

—*Sivajñāna Siddhiyār* 4.21.

He raises another question whether there is anything apart from *āṇava* for the *vijñānakalas*. He says that the *vijñānakalas* reside in the (*kāraṇa*) *suddha māyā* and they live with the help of the instruments which are made of *suddha māyā* until the time of liberation.

He quotes the following passages :

விஞ்ஞானம் விஞ்ஞா யீகம் காரணம் என்னிலுக்க

தத்துவம் சரீரம் போகம் கரணங்கள் தாமெலாமும்
உய்த்திடு வயிந்தவந்தான் உபாதானமாகி நின்றே

—*Sivajñāna Siddhīyār* 1.25

இவ்வுயிர்கள் மூவகையாம் வீஞ்ஞான கலர்கள் எழிற் பிரளயா கலர்கள்
சகலர்கள் என்றவரின் அவ்வகையே யானவமு
மாணவமும் வீனையும் ஆணவமும் வீனையு மாயையு முன்றாகுந்
செவ்வையிலே திரோதமுடன் சுத்தமாயை சேர் மூவகைக்குமுள்

—*Tattvaṣṭakāśam*.

The commentator infers from the *Tattva Prakāśam* text that the *vijñānakalas* have *tirodhāyi* and *śuddha māyā* apart from *ānava*. Thus Madurai Sivaprakāsar concludes that even though the *Vijñānakalas* are affected by *ānava* only, they use *śuddha māyā* and *tirodhāyi* until they get liberation.

quotes :

புல்லிய பாசங்களுய்த்திடப் போகம்புமா நுகர்ந்து
செல்லிய காயத்துறுஞ் செல்லனீங்கிச் சிரபுரக்கோன்
சொல்லிய மண் முதலாயின மாயையிலே தொகுத்தங்
கெல்லி வித்திரைப் போலினைப் பாற்று மணுக்களையே

Tattva viṣṭakam.

உயிரைவ யொடுங்கிப் பின்னும் உதிப்பதென் அரன்பால் என்னிற
செயிருறு மலத்தினாகுஞ் சிதைந்ததே தென்னில் சித்தத்
தயர்வொழி காரியங்கள் அழியுங் காரணங் கிடக்கும்
பயில்தரு காரியம்பின் பண்டு போல் பண்ணும் ஈசன்

—*Sivajñāna Siddhīyār* 1.32

gives the full explanation of the latter verse, supporting the passages from Saivagamas. He says that the phrase *odunga varukālam* (ஒடுங்க வருகாலம்) must not be split into 'odunga' and 'varukālam' because the author speaks of creation in the beginning and ends with destruction. There is no cause for speaking again of creation which is implied by the splitting up of the words. He also observes that this verse speaks about *kāraṇa māyā* and so creation cannot be meant here. He also strengthens his argument quoting the *Tirumēṟivīṭṭakam* verse which closely follows *prakāśam*, the parallel word for 'odunga varukālam' is *vi onruṇṇ ceyyada viṭukālam* (வினையொன்றுஞ் பாயாத விறுகாலம்). Thus he argues elaborately for his view that the souls must reside in the *kāraṇa māyā* in the *kevala* state and must come with the evolutes of *kāraṇa māyā* at the time of creation.

25. அதுவும் அவன் போல் நித்தம்

—*Sivaprakāśam* 23.

முதன்மையது கொடுத்த தென மொழிந்திடாரே என்பது
அதனால் அருபமாயிருக்கப்பட்ட மாயையிலே நின்று
முழுபமாயிருக்கிற பிரபஞ்சத்தை உண்டாக்குகிற
கர்த்தா அந்த மாயை யில்லாத பொழுதும் உண்டாக்கிக்
கொள்ளவல்லன் என அறிக

—Madurai Sivaprakāśar's commentary p.103.

He also quotes two verses, one dealing with the objection
of the *māyavādi*

தாங்கு முலகுக் குபாதனம் சத்தாம் சிலம்பிறுல்தன்பால்
வாங்கிவைத்துக் காப்பதுபோல் வையமெல்லாந்தன் பக்கல்
ஒங்க உதிப்பித்துளதாக்கி நிறுத்தி யொடுக்கத்தில் காக்கும்
ஆங்கு வந்தவாறதனால் சத்தாம் சகத்தின் அமைவெல்லாம்

—*Sivajñāna Siddhīyār Parāpakṣam* 225.

26. பாலநெய்தல் பாடியதும் பாம்பொழியப் பாடியதும்
காலனை அன்றேவிக் கராங்கொண்ட-பாலன்
மரணந் தவிர்த்ததுவும் மற்றவர்க்கு நந்தம்
கரணம் போல் அல்லாமை காண்

—*Tirukkoḷīṟuppadīyār* 12.

27. 'படைத்ததொரு படியின்றிப் பறவை பசுநராய்'

—*Sivaprakāśam* 24.

28. The author of *cintanaṁ urai* gives these quotations.

யாக்கைதன் பரிசும் வீனையிரண்டும் சாருமலமுன்றுமற
இருவினை தானிவை மும்மல மீங்கிவை

—*Periyapurāṇam*.

இருவினை மும்மலப் பழவல்லிருள்

Cf. also

—*Jñānamṛdam*.

'தன்னை யறிந்திடுந் தத்துவ ஞானிகள்
முன்னை வீனையின் முடிச்சவிழ்ப்பார்கள்
பின்னை வீனையைப் பிடித்துப் பிசைவர்கள்
சென்னியில் வைத்த சிவனருளாலே

—*Tirumandiram* 2611

29. Sivajñāna Munivar quotes 'வினையே செய்வது'
(சொல்லதிகாரம் வேற்றுமை மயங்கியால் 29, தொல்காப்பியம்

to reinforce the point that there is *mūla vinai* apart from *iruvinaṁ*.
He takes the word வனைதல் as the object of the verb.

செய்தல், முலவினை உண்டென்பார் கருத்தே பற்றி
"வினையே செய்வது" என்னுஞ் சூத்திரத்துள், வனைந்தான்
என்புழிச் செய்தற்கு வனைதல் செயப்படு பொருள்நீர்மைத்
தாய்த் தொழில் முதலநிலையாமெனக் கொண்டார் தொல்
காப்பியனாரென்க. அங்ஙனமில்லாக் கால் வனைதல்
தொழில் முதலிலை யாமாறு யாண்டைய தென்பது.

—*Māpādiyam* p. 135

30. 'அசேதன மற்றிவை யாவிக் கமைத்ததாகும்

—*Sivaprakāśam* 24

31. 'எடுத்தவினை யுரு உறுவது உயிரேநானே
இருவினைக்குத் தக்கஉடல் எய்துமென்னில்
சடத்திரனும் அகர்த்தாவா யறிவொன்றில்லாத்
தன்மையனுங் கூடவொரு சங்கையின்றே'

—*Sivaprakāśam* 24.

32. 'வினையோ அன்றிச் சொல்லிவருமாயையோ
அணுவை முந்தச் சூழ்ந்தது'

—*Sivaprakāśam* 25.

..... மாயை

யுரு இருவினையால் வரும் இருவினையும்
உருவாலன்றி மருவா திவற்றின்
முந்திய தேதோ வந்தனைதற்கோர்
ஏது வேண்டும்

Sankurpa nirakharanam, Aikyavadi Nirakharanam 2-6.

33. 'இது சைவம் நிகழ்த்து மாறே'

—*Sivaprakāśam* 25.

34. '... உளதாம் உயிருண்டாவே உளதுமலம் மலமுளதாய்
ஒழிந்த எல்லாம் நெல்லின், முளை தவிடுமிபோல்
அநாதியாக நிறுத்திடுவர்'

—*Sivaprakāśam* 25.

மும்மலம் நெல்லினுக்கு முளையொடு தவிடுமிபோல்'

- *Sivajñāna Siddhiyār* 2 86

'நெல்லுக்குமி தவிடு'

- *Porṇipahrodai, couplet* 1.

35. 'பண்டு முளைப்பது அரிசியே ஆனாலும்
விண்டுமி போனால் முளையாது

- *Vākkundam* 11.

36. K. M Balasubramaniam, *Special lectures on Saiva Siddhant* pp 82-83, published by the Annamalai University.

37. *Sivajñāna Siddhiyār* 2.86 and *Sivajñāna yogin's* commentary on it and *Sivaprakāśam* 25 and *cintanaṭi urai* on it give the clear picture of the bonds.

CF. also. Tiruvuruka mamalai Swamigal's Commentary p 80. It is interesting to note that among the Commentators of *Sivaprakāśam*, the author of *Cintanaṭi urai* follows *Sivajñāna Munivar* and *Madurai Sivaprakāśar* and *Sivagra Yogin* agree on important points. Both *Sivajnana Yogin* and *Sivagra Yogin* accept that sprout may be compared to *karma*, but they differ with regard to the other two. *Madurai Sivaprakāśar* quotes

‘ஆணவ மாயையுங் கன்மமு மாமலங்
காண முளையுந் தவிடுமி யான்மாவுந்
தாணு வொவ்வாமலே தண்டுலமாய் நிற்கும்

- *Tirumandirām* 2192.

and

‘ஆணவம் பிண்டி யருமாயைதான் உமி
காமிய முக்கென்று காண்’

- *Vittunerippāl*.

38. ‘ஓடுக்கம் உதித்த அடைவு என உரைப்பர் உணர்ந்துளாரே,

- *Sivaprakāśam* 27.

39. In *Sivajñāna Siddhiyar*, the *kāla tattva* is mentioned first, while in *Sivaprakāśam* *kalā tattva* is mentioned first. The reason is to be found in the fact that Aruṇandi Sivam explains the creation of the world and so *kāla* comes first. Umapati Sivam explains the way in which the soul knows and in this process *kalā* has to come first. Madurai Sivaprakāśar justifies this difference by quoting the *Nannūl sūtra* 8

40. ‘அணுக்கள் தொறும் படர்வதாகி’

- *Sivaprakāśam* 28.

41. ‘எண்ணிவரு மனவாசகன் மத்தால் இயற்றும்
இயல்பினதாய்’

- *Sivaprakāśam* 28.

42. *Cintanai Urai* p. 772

43.மதிகதமாய் இருபயனாம் பாவ
புண்ணியமாய்ப் புலர்காலை மாயைமேனிப்
பொருந்துமிது கன்ம மலம் புகலுமாறே’

- *Sivaprakāśam* 28.

44. ‘கன்மநெறி திரிவித நற்சாதி ஆயு போகக்
கடனதென வரும்’

- *Sivaprakāśam* 29.

45. ‘தெய்விக முற்பவதிக மான்மிகமாம்
தகையிலுறு மசேதன சேதனத்தாலுஞ்சாரும்’

CHAPTER V

NOTES AND REFERENCES

1. 'பெருநூல் சொன்ன அறத்திறனால் வினைவதாய்'
—*Sivaprakāśam* 7
2. 'கிரியையென மருவுமவை யாவும் ஞானம்
கிடைத்தற்கு நிமித்தமெனக் கிளக்கும்'
Sivaprakāśam 10
3. Umapati does not explain *Carya*, *kriya* and *yoga* in *Sivaprakāśam*. So the treatment here follows closely the *Sivajñāna Siddhiyār* and its exposition by Dr. V. A. Devesenapothi's *Saiva Siddhānta as expounded in the Sivajñāna Siddhiyār and its commentaries* pp. 250-251.
4. Jñānaprakāśar, one of the commentators of the *Sivajñāna Siddhiyār* says that they are related to *ātman*, *sthāna*, *dravya*, *mantra* and *linga*.
5. Schomerus p. 277. (quoted in *Śaiva Siddhānta* V. paranjot; p. 179)
6. 'உன்மைச் சரியைய கிரியா யோகத் தன்மையோர்க்குச்
சாலோக சாமீப சாகுபங்கள் மருவியிடும்
—*Sivaprakāśam* 10.
7. 'பாவிக்கின் மனாதி வேண்டும் பயனிலை கரணநீத்துப்
பாவிப்பன் என்னில் என்ன பழுதுள்'
Sivaprakāśam 86.
8. 'ஞானத்தால் வீடென்றே நான்மறைகள் புராணம்
நல்ல ஆகமஞ் சொல்ல அல்லவாம் என்னும்
ஊனத்தார் என் கடவர்'
—*Sivajñāna Siddhiyār* 8.27.
9. 'ஞானம் இவன் ஒழிய நண்ணியிடும் நற்கல் அனல்
பாஹு ஒழியப் படிவ்'
—*Tiruvāṇṇam* 50
10. 'சகல கலை ஞானங்கள் திரிகால ஞானம்
அந்தமில்லா அணிமாதி ஞானங்க ளெல்லாம்
அடைந்திடும் ஆசான் அருளால் அடிசேர்ஞானம்
வந்திடுமற் றென்றாலும் வாராதாகும்
மற்றவையும் அவனருளால் மருவுமன்றே'
—*Sivajñāna Siddhiyār* 12.6
11. 'இல்லா முலைப் பாஹுங்கண்ணீரும் ஏந்திழைபால்
நல்லாய் உளவாமால் நீர்நிழல்பால்-இல்லா
அருவாகி நின்றானை யாரறிவார் தானே
உருவாகித் தோன்றானேல் உற்று
—*Sivajñāna Bodham* 8.2.3
12. அகத்துறு நோய்க்கு உள்வி னரன்றி அதனைச்
சகத்தவரும் காண்பரோ தான்
—*Tiruvāṇṇam* 42

13. 'ஷீடநகிலம் மேனீனும் மெய்ப் பாவகனின் மீனும்
கடனிலிருள் போவதிவன் கண்'
—*Tiruvavurupayan* 47
14. 'ஆர் அறிவார் எல்லாம் அகன்ற நெறி அருளும்
பேர் அறிவான் வாராத பின்'
—*Tiruvavurupayan* 49
15. Schomerus p 304 quoted in *Paranjoti's Sniva Siddha*
p. 188
16. 'முந்திய ஒருமையாலே மொழிந்தவை கேட்டல் கேட்ட
சிந்தனை செய்தல் உண்மை தெளிந்திடல் அது தானாக
வந்தவா றெய்தல் நிடை மருவுதல் என்று நான்காம்
இந்தவா றடைந்தோர் முத்தி எய்திய இயல்பினோரே
—*Sivaprakasam* 83.
17. 'சட்டிய தவத்தினாலே இறைஅருள் உருவாய்வந்து'
—*Sivaprakasam* 68.
18. இவற்றை நீக்கிக் குரைகழல் குறுகுமாறே
—*Sivaprakasam* 68.
19. நலமில்ன் நண்ணார்க்கு நண்ணினர்க்கு நல்லன்
சலமில்ன் பேர் சங்கரன்
—*Tiruvavurupayan* 9
20. சலமில்ன் சங்கரன் சார்ந்தவர்க்கல்லால்
நலமில்ன் நாடொறு நல்குவா நலன்
குலமிலராகிலுங் குவத்துக் கேற்பதோர்
நலமிகக் கொடுப்பது நமச்சிவாயவே
— *Appar Tevaram, Namacciivayativruppadigam*.
21. தித்திக்கும் பால்தானும் கைக்கும் திருந்திடு நாப்
பித்தத்தில் தான் தவிர்த்தபின்
— *Tiruvavurupayan* 62.
22. Kançhi Jnanaprakasa Swamigal's commentary on *uṇ*
Viṭakkam p. 100. He also says that *mamayaṭ* here deno
mayeya i.e., instruments made from *mayā*, and
śuddha mūyā. He quotes
'மாயையும் கருமமும் தொகுத்துத் தடை
செய் ஆணவத்தொடு மலம் முன்றெனத் தகுமால்
மாயை காரியமான மாமாயையும் நமது தூய
சீரருள் எனும் திரோதாயும் தொகுத்திட்டாயுநால்
மலம் ஐந்தென அறைவதும் உண்டால்
(*Tiruvanaikka puranam, Jñānapadesa padalam* 17, 18.)
23. Mapadiyam pp. 145-148.
24. தம்மை யுணர்ந்து தமையுடைய தன்னுணர்வார்
எம்மை யுடைமை எமையிகழார்-தம்மை
உணரார் உணரார் உடங்கியைந்து தம்மில்
புணராமை கேளாமை புறன்
avaiavadakkam, Siva jñāna Bodham.

25. 'இன்புறுவார் துன்பார் இருளின் எழுஞ்சுடரின்
பின்புதுவார் முன்புதுவார் பின்'
—*Tiruvāruṭpayan* 71.
26. மாயப் பிறப்பினை அறுக்கலாமே
—*Sivaprakasam* 82.
27. 'ஆனவற்றன்றி யென்றவத் திருப்பாட்டிற் கூடன்
மாநகரத்துச் சங்கம் வைத்தவன் தேற்றத்தேறா
சனர்கள் எல்லைக்கிட்ட ஏடு நீரெதிர்த்து செல்லில்
ஞானம் ஈசன்பால் அன்பே என்றனர் ஞானம் உண்டார்.'
Tirujñāna Sambandhar purāṇam 844.
Periyapurānam.
28. 'உண்மைக்குவமை ஆனவத் தொடன்றே'
—*Sivaprakāśam* 87.
29. 'ஒன்றொன்ற தொன்றே காண் ஒன்றேபதி'
—*Sivajñāna Bodham* 2.1.2.
30. ஒன்றிரண்டாகி யொன்றின் ஒருமையாம் இருமையாகின்
ஒன்றிறொன்றறியும் ஒன்றாதென்னின் ஒன்றாகா
— *Sivaprakasam* 87.
- Cf. also.
உண்மையில் இருமையும் ஒளியே யென்னில்
ஒருதன்மையாக முன் சாற்றினர் இலரே'
—*Aikṣavadi nirāḥkaranam* 26-27 *Sankarpanirāḥkaranam*
'பரத்துனதேல் இவையும் பரமார்த்தம்
பரத்திலதேல் ஒழி முன்பகர் மாற்றம்
—*Mayāvadi nirāḥkaranam* 63-64 *Sankarpanirāḥkaranam*.
31. ஆணவத்தோ டத்துவிதமானபடி மெய்ஞ்ஞானத்
தாணுவீனோ டத்துவிதஞ் சாருநான் எந்நாளோ'
—*Nirḥkunilai, Ennatkanni*.
32. 'அழிந்திடும் பாசம் என்னில் நித்தமென்றுரைத்தல் வேண்டா
அழிந்திடா தென்னின் ஞானம் அடைவது கருத வேண்டா
அழிந்திடும் சத்தி நித்தம் அழிந்திடா ஒளியின் முன்னர்
அழிந்திடும் இருளும் நாசம் அடைந்திடா மடைந்திடாவே
—*Sivaprakāśam* 88.
33. 'ஆணவத்தின் ஆதி குறையாமல்
என்பால் அணுகாமல்
—*Porṭipakrodai* 77-78
34. 'தம் கால எல்லைகளின் மீறும் எண்ணரிய
சத்தியதாய்'
—*Sivaprakasam* 20.
35. 'அல்லொளி புரையு ஞானத் தழுவா அழிந்துபோமே'
—*Sivaprakasam* 89.

CHAPTER VI

NOTES AND REFERENCES

1. *Cintanai Urai*. p. 800
2. *Māpāḍiyam* p. 411
3. சத்திநிபாதமோ தகும்ல பாகமோ
உய்த்த காரண காரியம் ஒதுக
Sanḥarpa nirākaranam, Saiva vādi nirākaranam. 13-
4. நாடிய சத்தினி பாதம் நாலுபாதம்
—*Sivaprakāśam* 49
5. *Cintanai Urai* p. 801.
6. '... உள்தில்வு, மொளியதனால் இருளகற்றிப்
பாதம் உற்றிடும்'
—*Sivaprakāśam* 19
7. 'அந்தம் ஆதிகள் இல்லாத அஞ்செழுத்து அருளினாலே
வந்தவாறுரை செய்வாரை வாதியர் பேதியானே
—*Sivaprakāśam* 90
8. 'திருவெழுத் தைந்தில் ஆன்மாத் திரோதமாசருள் சிவஞ்சுழி
தரநடு நின்ற தொன்றாந் தன்மையுந் தொன்மையாகி
வருமந் மிஞ்சியாலே வாசியில் ஆசையின்றிக்
கருணழிச் சுழலுமாறுங் காதலார்க் கோதலாமே.
—*Sivaprakāśam* 91
- Cf. also.
சிவன் அருள் ஆவி திரோதநலம் ஐந்தும்
அவன் எழுத்தஞ்சின் அடைவாம்
—*Uṇmai viṭakkam* 41
ஊன நடனம் ஒருபால் ஒருபாலா
ஞானநடம் தானடுவே நாடு
—*Tiruvārutpayan* 8:
'விரிய நந்மேவி யல்வை மீளவிடா சித்தம்
பெரிய வினை திரிற் பெறும்'
—*Tiruvārutpayan* 8:
9. 'நமச்சிவாய வாழ்க் நாதன்தான் வாழ்க்'
—*Sivapūṣṭam, Tiruvācakar*
10. 'நமச்சிவாயவே ஞானமுங் கல்வியுங்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானின்றேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே'
—*Aṭṭar Tevaram*
11. 'ஆகறு திரோத மேவா தகலுமா சிவமுன்னாக
ஓசைகொள் அதனின் நம்மேல் ஒழித்து அருள்ஓங்கும் மீள
வாசியை அருளும்'
—*Sivaprakāśam* 9:
'சிவ முதலே ஆமாறு 'சேருமேல் தீரும் பவம்'

12. S. S. Suryanarayana Sastri, 'Saivism and Tamil Genius' an article included in "collected papers of Professor Suryanarayana Sastri". University of Madras, Madras.
13. Sivajiñāna Munivar's Commentary (*cirṇurai*) on *Sivajiñāna Bodham* 9.3.1.
14. 'சிவாயநமவெனச் சித்தம் ஒருக்கி
அவாயம் அறவே அடிமைய தாக்கி
சிவாய சிவசிவ என்றென்றே சிந்தை
அவாயங் கெட நிற்க ஆனந்தமாமே
Maraimalai Adigaḷ, *Tiruvācaga virivurai* p. 17
15. 'திரிவித்தால் நீங்கிட-ஆசாரியரது ஞானசத்தியால்
ஆகாமிய வினையும், கிரியாசத்தியால் சஞ்சித
வினையு சுவானுபவத்தால் பிராரத்தவினையும்
நீங்கப் பெற்றுள்ளவர்களுக்கு
—*Cintānāi Urai* p. 852
16. Madurai Sivaprakāsar's Commentary p. 318.
17. 'தோலுந் துகிலும் குழையுஞ் சுருந்தோடும்
பால்வெள்ளை நீறும் பசஞ்சாந்தும் பைங்கிளியும்
தலமும் தொக்க வளையு முடைத் தொன்மைக்
கோலமே நோக்கிக் குளிர்ந்தாதாய் கோத்தும்பீ!
Tirukkottumbi, Tiruvacakam.
18. 'இனிபில் இனிதென்றல் இன்றுண்டேல் இன்றுண்டாம்
அன்பின் நிலையே அது'
Tiruvavarūpaṇan 80.
19. 'மறுத்தற ஒழிதல் செய்தல் மருவிடா மன்னுசெய்தி
உறுக்குறுபவர்போல் வாய்மை ஒழிந்தவை ஒழிந்துபோமே'
Sivaprakāsam 94
20. 'ஒன்பொருட்கண் உந்ரோர்க்கு உறுபயனே யல்லாத
கண்படுப்போர் கைப்பொருள் போற்காண்'
—*Tiruvavarūpaṇan* 78.
21. 'காண்பானுங் காட்டுவதும் காண்பதுவும் நீத்துண்மை
காண்பார்கள் நன்முத்தி காணார்கள்-காண்பானுங்
காட்டுவதுங் காண்பதுவுந் தண்கடந்தைச் சம்பந்தன்
வாட்டும் நெறி வாராதவர்'
—*Vinā verba II*
22. '... ஞான யோகக் கிரியா சரியை நான்கும்
நாதன் பணி ஞானி நாலினுக்கும் உரியன்'
—*Sivajiñāna Siddhiyar* 12.

Cf. also.

'நல்ல சிவ தன் மீத்தால் நல்ல சிவயோகத்தால்'
நல்ல சிவஞானத்தால் நானழிய - வல்லதானால்
ஆரேனும் அன்பு செயின் அங்ஙங்கே தலைப்படுங்காண்
ஆரேனும் காணா அரன்

—*Tirukkālirrupādīyar* 15.

The Commentator of *Tirukkaliṟṟupadīyar* says that if the evil effects of *aṇava* are destroyed and if the disciple follows either *carya* or *kriya* or *Yoga*, then also he is called *jñāni*.

23. '...முந்தை யறிவின் தொடர்ச்சி யினான் முகைக்கு மலரின் வாசம் போற்
சிந்தை மலரவுடன் மலருஞ் செவ்வியுணர்வு சிறந்ததால்'

— *Sekkiṟar, Candesvara nayanar puranam* 13

24. '...அலதில் கலையின் பொருட் கெல்லை யாடுங்கழலே யெனக் கொண்ட
செலவு மிகுந்த சிந்தையினிற் றெளிந்தார் சிறிய பெருந்தகையார்'

— *Sekkiṟar, cundesvara nayanar puranam* 15.

25. 'கள்ளத் தலைவர் துயர்கருதித் தம் கருணை
வெள்ளத் தலைவர் மிக

— *Tiruvārutpayan* 100.

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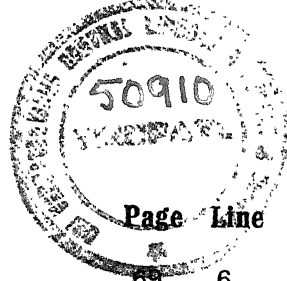
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Page	Line	Error	To be corrected as
3	12	most the authoritative	the most authoritative
5	16	un conventinal	un conventionai
15	31	contrahr	contrary
15	32	tey	the
16	15	(aniryancaniyam)	anirvacanīyam
28	25	to assme	to assume
34	5	there	these
34	29	dislikee	dislikes
35	9	relm	realm
35	31	colnqured	conquered
35	35	nad	and
39	32	conealment	concealment
39	32	relity	reality
40	15	Gad	God
41	24	dise	disc
42	16	deuetes	denotes
46	last line	rom	from
48	12	aṭkṣas	ḍṭkṣas
48	19	kariya	kriya
49	last line	pady	pada
52	Foot note	Dr. Devasena Kather's	Devesenapathy's
52	19	other there other individuals	there are other individuals
59	6	state fo	state of
64	25	preembodies	preembodied
68	6	nstruments	instruments
68	7	ommiscience	omniscience



Page	Line	Error	To be corrected as
69	6	hing	thing
70	10	Sivajnana	Sivajnana
		Siddhiyar 421.	Siddhiyār 4.21
73	29	Grece	Grace
75	17	embiyonic	embryonic
76	20	firs	firs't
77	last line	hings	things
79	33	ingredulonts	ingredients
84	26	riumph	triumph
85	14	reflectiog	reflecting
92	7	muladhana	muladhara
97	third line from bottom	It	If
98	fifth line from last	sow	soul
101	14	the fold state	the two - fold stae
109	24	What	that
115	19	āl	tāl
120	17	undanādal	udanādal
134	17	envolved	evolved
134	18	beinning	beginning
141	7	suja	sāyūjya
164	16	thery of	theory of
171	12	merlay	merely